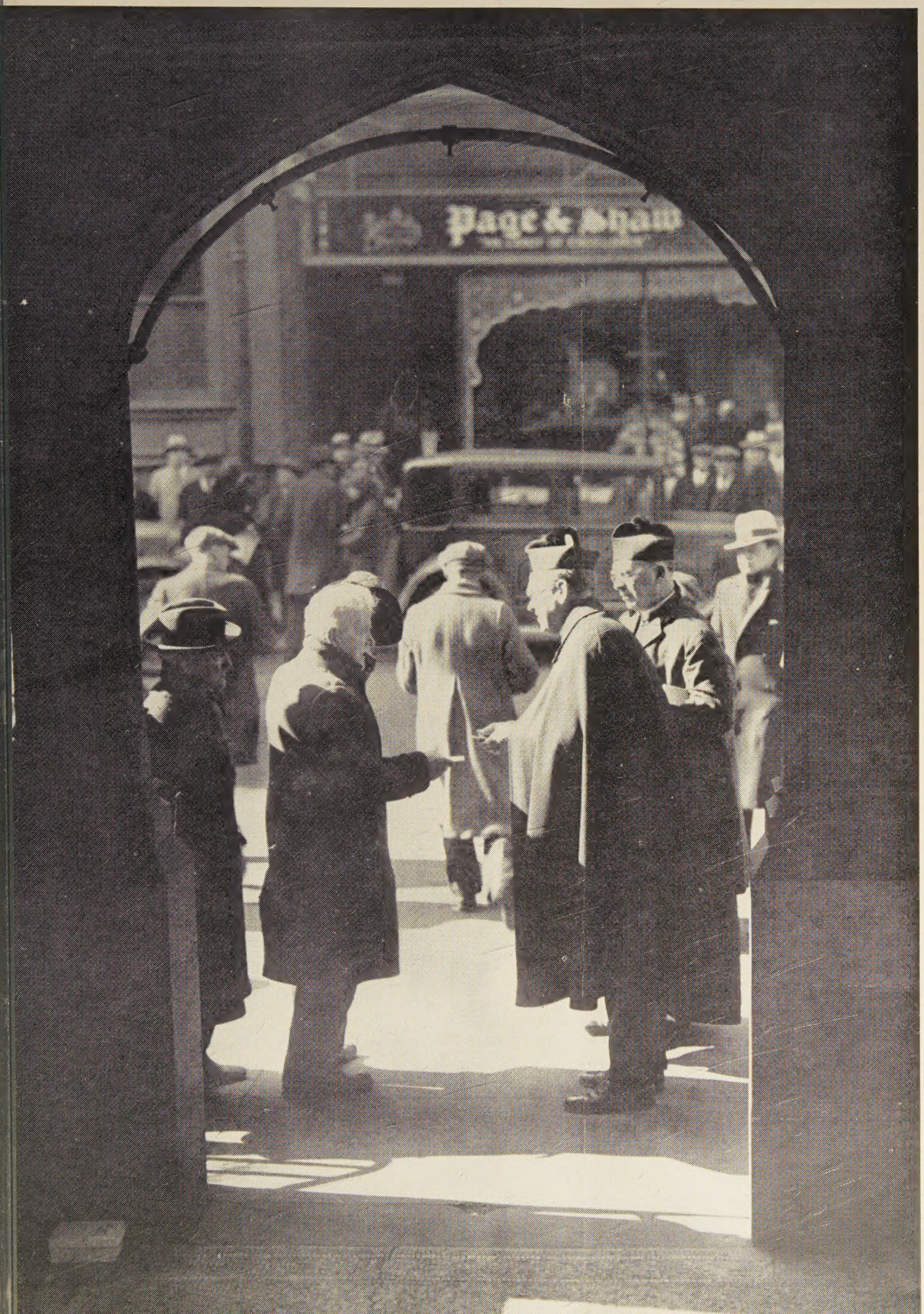
WORLD CALL



Let Us Make Way For the Children
OVETA CULP HOBBY

☆

And the Walls Came Tumbling Down
CHARLES J. BETTS

☆

Throughout the Whole Wide Earth
LISTON POPE

☆

JULY-AUGUST 1953

☆

Price 20 Cents

July-August, 1953

Vol. 35 No. 7

WORLD CALL

International Magazine for Disciples of Christ

The Cover

Out of WORLD CALL files dating back 23 years came the tragic picture of depression days which appears on our cover. This *International Newsreel* photo depicts a breadline at New York's famed Little Church Around the Corner—a scene all too common in 1930 and all too readily forgotten today. It reveals the age-old concern of the church for human need. Further comment on the picture appears on page 25. The social welfare emphasis in this issue includes an article written especially for WORLD CALL by Mrs. Oveta Culp Hobby of President Eisenhower's cabinet—an article we are sharing with several other Protestant magazines. Church Extension also receives emphasis in this issue in a special pictorial section.

Hidden Answers

1. Why was it one of the most important occurrences of the summer when Dolores had her hair washed?
2. What is OASI and what does it mean to some five million Americans?
3. What are the four kinds of evangelism being carried on in Japan today?
4. What is the Number One job of parents today according to Oveta Culp Hobby?
5. What is the best hope within Korea for a united Korea?
6. What is Article IX in the Japanese Constitution?

Contents

Editorials 5
The Real Dolores . . . . . *Faye Feltner* 7
Kagawa's Four Kinds of Evangelism . . . . . *A. Dale Fiers* 8
Throughout the Whole Wide Earth . . . . . *Liston Pope* 11
History Is Made by Youth Workers 13
On Summer Work for the Young . . . . . *Mrs. C. H. Hamilton* 14
Peace in the Far East . . . . . *Joseph B. Hunter* 15
And the Walls Came Tumbling Down . . . . . *Charles J. Betts* 17
Let Us Make Way for the Children . . . . *Oveta Culp Hobby* 22
The Why and How of Welfare . . . . . *Mildred Paulene Beard* 24
A Memorable Experience—"Itinerating" in Congo with Rosa Page Welch . . . . . *Carolyn E. Watkins* 26
"Mr. Africa" Retires . . . . . *Jesse M. Bader* 28
What It Means to Be a Protestant in Mexico . . *Ella Huff Kepple* 29
Books about Spanish-Speaking Americans 32
Michi Kawai: Christian . . . . . *Grace K. Kerr* 33
How Army Wives Help . . . . . *Mrs. Doreen Walker* 39
Living with Peace of Mind . . . . . *Kirby Page* 43
Colonization in Brazil Launched by World Council 43
The Story of "Miss Lucia" 44
The Plight of Chinese Christian Seminaries . *Winburn T. Thomas* 46
Church Women Protest "Threats to Freedom" 47

Regular Features

Global Highlights 2
Beneath the Spire 4
Social Trends 12
Book Chat 16
Classroom and Campus . . . 30
Adult Mission Study 34
Youth and Missions 35
Echoes from Everywhere . . . 36
Worship Service 37
In Memoriam 38
News Room 40
Here and There 48

Unsolicited manuscripts are not returned unless accompanied by self-addressed envelope with sufficient postage.

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Member of THE ASSOCIATED CHURCH PRESS. News Services: Religious News Service, Ecumenical Press Service, and Worldover Press.

WORLD CALL, 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance: five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity, and National Benevolent Association. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, H. G. Helwig, Doyle Mullen, H. L. Smith, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and subscription office, 222 S. Downey Avenue, Indianapolis 7, Indiana

Publication office, 165 S. Main, Spencer, Indiana

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Global Highlights

News of the World Through the Eyes of the Church

Audio-Visual Meeting Scheduled for Green Lake

NEW YORK, N. Y. — Hundreds of experts in audio-visual religious education will converge on Green Lake, Wisc., to attend the Tenth International Workshop in Audio-Visual Education, Aug. 31-Sept. 5, it was announced by the National Council of Churches. The theme of the workshop, sponsored by the Council's Division of Christian Education, will be the role of audio-visuals in interpreting the message of Christ.

Representatives of audio-visual committees in church organizations, university specialists and commercial producers, manufacturers and distributors of motion pictures, film strips, and radio and television programs will attend. The Workshop will feature the most comprehensive library of audio-visual materials ever to be assembled in one place.

Conference Considers Far East Problems

NEW YORK. — Asian churches are increasingly aware of their place in the world Christian community—but they must have better theological training for their own ministers and evangelists in order to fill that place.

This was one of the problems stressed by speakers at a Far East Conference of some 80 denominational mission executives at Riverside Church here. The conference was sponsored by the National Council of the Churches of Christ in the U.S.A. The executives recommended formation of a Far East Council on Theological Education. The proposed Council would cooperate with existing theological schools in the Far East. It would also explore the possibilities of setting up a "first rate" theological graduate school to serve all Far East countries and of preparing basic textbooks for the schools that exist.

Lodge Urges Support for UN

ATLANTIC CITY, N. J. (RNS).— Support for the United Nations, "the place where the free world gets consolidated," was urged by Ambassador Henry Cabot Lodge, Jr., U. S. delegate to the UN, at the 43rd annual convention of the Catholic Press Association here.

Mr. Lodge told the 500 Catholic editors and managers that the United Nations "is not in any sense a finality."

"With all its faults," said the speaker, "the United Nations is a living organization which has gone further toward organizing peace and organizing security than any other body in modern history—and this result has occurred at a time of great threats to the peace and the security of the international community."

103,000 Japanese Youth Attend Christian Schools

TOKYO.—Last spring 72 Christian schools in Japan opened their doors to 103,000 students, according to a report in *Japan Christian Activity News*. All schools are filled to capacity. The total student body is only about 18 per cent Christian and current programs aim to draw the students into closer relationship with the local churches and their activities. As long as the schools meet the required standards of the Ministry of Education they are free to add any religious training they wish.

Special Days

July 4-9 Annual Assembly, International Convention of Disciples of Christ, Portland, Oregon.

July 5 Freedom and Democracy Sunday.

Aug. 17-23 National Christian Missionary Convention.

Virgil M. Sly Addresses Missionary Candidates of Disciples of Christ

Virgil M. Sly (left), chairman of the division of foreign missions of The United Christian Missionary Society, addresses a group of 14 of the 16 missionary candidates of the Disciples of Christ at the time of their appointment in May at Missions Building, Indianapolis, Ind. These candidates, on completion of their training, will go to Disciples mission stations in Africa, the Philippines, Puerto Rico, India, Japan, and Latin America.

Travis White Heads Atlantic Christian

WILSON, N. C.—Travis A. White, pastor of First Christian Church of Lubbock, Texas, will come here as president of Atlantic Christian College on July 15, according to an announcement made by Thomas J. Hackney, chairman of the college board of trustees.

Dr. White succeeds Dr. D. Ray Lindley who left on June 1 to become administrative vice-president of Texas Christian University. Until the new president arrives, the college's academic dean, James M. Moudy, will serve as acting president.

Dr. White, who gave the Commencement address at Atlantic Christian College on May 31, becomes the seventh president of the College which was founded by North Carolina Disciples of Christ in 1902.

Student Volunteer Movement Joins National Council

CHICAGO. (RNS).—Inclusion of the Student Volunteer Movement for Christian Missions as part of the National Council of Churches was approved by the Council's General Board at a meeting here.

The 67-year-old Movement, which enlists college students for active Christian service in home and foreign missions, becomes the 13th interdenominational agency to join the Council. Under an agreement, it will retain the right to decide its own policy and program. It will also keep its present name.

Japanese Students Take Part In Philippine Work Camp

TOKYO. (RNS). — Four Japanese students took part in an ecumenical work camp held in the Philippines from April 26 to May 31. The students were invited by Christian leaders. Together with young people from other countries they helped rebuild a Christian student center destroyed during the war.

M.E. Sadler Speaks at Texas Council's Inauguration

DALLAS, TEX.—M. E. Sadler, president of Texas Christian University, and also president of the new Texas Council of Churches, spoke at the inauguration of the group on May 4. The cooperative project was begun two years ago by 11 Protestant communions in Texas. The 150 delegates at the inaugural included representatives from these denominations, the United Council of Church Women, and the Texas Youth Council.

Mrs. Rosa Page Welch Visits Missions Building

Welcoming Mrs. Rosa Page Welch of Chicago to the Missions Building in Indianapolis, Ind., in May, are Donald F. West (right), an executive secretary in the division of foreign missions of The United Christian Missionary Society, and Frederick D. Sawyer, pastor of the Christian Church at Bloomfield, Ia., and a trustee of the Society which was one of the church groups sponsoring Mrs. Welch on her recent round-the-world tour of mission fields. Presenting Mrs. Welch to the board of trustees, Mr. West declared that "we participated in something even bigger than we had expected."

"Protestantism for too long has traveled the road of denominational particularities," declared Dr. Sadler. "There is a better way," he added, "friendliness, fellowship, cooperation and unity of purpose."

Church Leaders Support Proposal on Immigrants

NEW YORK.—President Eisenhower's request for emergency legislation to admit 240,000 immigrants above present U.S. quotas received immediate support from leaders of the National Council of Churches. A telegram sent to the President by Dr. Samuel McCrea Cavert, general secretary of the National Council, declared: "Your action in this matter is in accord with the American tradition of concern for the oppressed and will be welcomed by many of our churches."

Another official, Dr. Walter W. Van Kirk, executive director of the Council's Department of International Justice and Goodwill, said that such legislation would "go far towards strengthening the free world and to heartening those who, in every land, are lifting high the banners of world justice and peace." He declared that the President's proposal has "made articulate the true voice of America. It is a voice that will inspire hope in the hearts of those who suffer for the sake of freedom."

The N.C.C. previously had officially urged some such legislation.

Church Construction Gains 14 Per Cent

WASHINGTON, D. C. (RNS). — Church construction, now virtually free from government controls and materials shortages, showed a 14 per cent increase during the first quarter of 1953 over the same period a year ago.

Government reports said that new construction valued at $103,000,000 was started in January, February and March. In the first quarter of 1952 new starts totaled only $90,000,000.

Cleo Blackburn Named Jarvis President

INDIANAPOLIS, IND. — Cleo Blackburn, director of Flanner House in Indianapolis, and executive consultant of Jarvis Christian College, Hawkins, Tex., since June 1949, has been elected as president of Jarvis. Mr. Blackburn will continue to act as the director of Flanner House, but will give more time to Jarvis than heretofore. Increasingly, Jarvis

and Flanner House are linked together in the program of fundamental education which has been developed under Mr. Blackburn. His election to the presidency of Jarvis will further coordinate the programs of the two institutions.

Indianapolis Seminarian Wins Jones Sermon Contest

BLOOMINGTON, ILL. (RNS).—Teddy E. Turner, student of Butler School of Religion, Indianapolis, Ind., was awarded the 1953 Edgar DeWitt Jones Scholarship by First Christian church here for his sermon "Faith's Final Triumph."

Mr. Turner won the $250 first prize in an international sermon contest open to students of all theological schools affiliated with the Disciples of Christ.

The annual contest is named after Dr. Edgar DeWitt Jones who served as pastor of First Christian Church for 14 years.

Church Women Establish Religious Award for Scouts

KANSAS CITY, MO. (RNS). — The Kansas City Council of Church Women has established a religious award for Protestant girls in scouting.

It is called "God and Community Award." Any Protestant girl is eligible for it upon recommendation of her pastor and scout leader. The first award will be made on July 1.

The idea of the God and Community award was first developed by a local church, the Oak Park Christian. About two years ago, the Girl Scout Council became interested, and Mrs. Herbert E. Duncan, a vice-president of the Council of Church Women here, and a member of the Kansas City Scout Board, took it to the Council for study.

Report Increase in Number of U.S. Protestant Missionaries

NEW YORK.—The number of U. S. Protestant missionaries serving overseas increased from nearly 15,000 to more than 18,000 between 1950 and 1952, it was reported by Dr. R. Pierce Beaver, director of the Missionary Research Library here.

In 1952, Dr. Beaver reported 18,004 missionaries were serving abroad, with the support of more than 300 U. S. missionary agencies.

The foreign mission agencies, he said, reported a 1951 income of $83,697,594 spent for administration and operation of programs around the world, including evangelism, education, health, social welfare, and agricultural improvement.

Announces Fosdick Visiting Professorship

NEW YORK.—A gift of $250,000 by John D. Rockefeller III to establish the Harry Emerson Fosdick Visiting Professorship at Union Theological Seminary, New York City, was announced by President Henry P. Van Dusen at the annual alumni dinner at the Seminary in May.

Dr. Van Dusen also announced that George F. MacLeod, founder and director of the Iona Community in Scotland, had been chosen as the first appointee to the Fosdick professorship for the year 1954-55. Dr. MacLeod gave the Peter Ainslie Memorial Lecture at Rhodes University in South Africa in 1952. He is a native of Glasgow, Scotland.

Film on Luther Breaks Attendance Records

MINNEAPOLIS, MINN. (RNS).—The world premiere engagement of the film, "Martin Luther," broke all previous attendance records for motion picture showings at the Lyceum theater here and was held over for a third week.

Some 26,000 persons saw the film in its first week, it was reported by Dr. E. S. Hjortland, chairman of the local committee of sponsors.

Beneath the Spire

PAUL A. (FOR ABERNATHY) CROW, JR., 21, of Lanett, Ala., outstanding student at University of Alabama, is president of Alabama Christian Youth Fellowship . . . Birmingham-born, he received 1952 Grover C. Hall Memorial Scholarship of $300 for doing most at Alabama U. to improve inter-faith relations there . . . his student record includes presidency University Religious Council which sponsors annual Religion-in-Life emphasis on campus; Pi Kappa Phi, social fraternity, School of Chemistry, and treasurer, Alabama Quadrangle Religious Society; also, member, executive committee, Disciples Student Fellowship . . . member of Lanett's First Christian Church, he plans to study for the Christian ministry.

Mr. Crow

* * *

DORIS C. (MRS. JOHN HAWES) MILLER, 50, is secretary to Pastor Joseph A. Garshaw of Central Christian Church, Huntington, W. Va. . . . Baptist "by affiliation," she believes in New Testament Christianity . . . holding A.B., and A.M. degrees from Marshall College, she is mother of three children and has two grandchildren . . . former telephone operator, store clerk, school teacher, and newspaperwoman, her original ambition was writing . . . author of *Who Burnishes the Lamp,* volume of poetry in 1952, she edits quarterly *Echoes of West Virginia* for her native state's poetry society and "Poetry Corner," weekly column in Huntington *Herald-Advertiser* . . . member YWCA, Kappa Delta Pi, National League of American Penwomen . . . favorite reading is poetry, philosophy.

Mrs. Miller

* * *

DR. WOODROW WILSON WASSON, 37, has been dean and professor of Christian College of Georgia, undergraduate school of religion at University of Georgia, Athens, since 1949 when college opened . . . his first book, scholarly study of *James A. Garfield: His Religion and Education* (1952) was his Ph.D. thesis at University of Chicago . . . also holds B.D. from Chicago and B.A. and M.A. from Vanderbilt U. . . . formerly history professor at East Central State College, Ada, Okla., and philosophy and religion professor, University of Houston . . . born at Cottontown, Tenn., his parents, Mr. and Mrs. W. H. Wasson reside at Saint Augustine, Fla.; in 1944, "Woody" married Miss Frances Marie Tallmon of Nashville, Tenn.

Dr. Wasson

—BELL RINGER

WORLD CALL

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VOLUME XXXV JULY-AUGUST, 1953 NUMBER 7

The Church and Social Concern

IT is characteristic of the Christian faith that it moves those who hold it deeply to concern for the welfare of their fellows. This is their heritage from the Man of Galilee and from the Hebrew prophets whose traditions were in his blood.

Through centuries this concern was centered almost exclusively in care for individuals in need—the friendless stranger, the sick, the orphan, the widow, the aged, the imprisoned. Always of course, both in Hebrew and Christian experience, this feeling for people accompanied a feeling for righteousness and fairness.

Only by slow steps did the enlightened conscience move from thought of the needy to thought of what caused the need and to efforts at prevention. Not until recently have we sought to supplement and replace individual almsgiving with individual concern that our common society should provide cooperatively against the foreseen and unforeseen needs which come inevitably to so many of our people.

All these and similar steps have marked the growth of the social conscience. And the most important single factor in this process has been, we are convinced, the enlarged concern of people of the churches for the welfare of human beings. Programs of social welfare and ideas of social justice owe much to religion.

WITH the development of modern industrial society and the rise of great cities in which it is difficult to maintain a sense of neighborhood, it is not easy to do what is fair and just, generous and neighborly. That is one reason that churches have established commissions and boards of social welfare and action. In America, this has been done by Jews, Catholics and Protestants alike and there has been remarkable similarity between the principles which have guided their endeavors.

Among Disciples of Christ, the pioneer in the field of social action was Dr. Alva W. Taylor, long associated with the Board of Temperance and Social Welfare. In 1935 this board merged with The United Christian Missionary Society and became its Department of Social Welfare. Its executive secretary, Dr. James A. Crain, was for a time the associate of Dr. Taylor and then his successor.

Both as a board and as a department, this agency of cooperative study and action has performed a needed ministry. Without that ministry the churches would be sorely handicapped in efforts to look at the complex problems of our times clearly and dispassionately and to bring to bear upon them the insights of religion.

ANOTHER American church body, the Methodist church, has recently called as secretary of its Board of Social and Economic Relations the Reverend A. Dudley Ward, an especially able and trusted leader in the field of church study, education and action as related to social and economic problems.

We were impressed by the clarity with which the new executive stated for the board's endorsement a proposal that Methodism "constantly relate Christianity to social and economic problems" through "study, education, coordination and action."

In approving the proposal, the board emphasized four needs: (1) "the necessity of basing our statements and programs on a solid basis of facts and figures;" (2) passing "on to Methodists full information concerning the subjects we study, the recommendations we make, and the actions we take;" (3) coordinating the work with that of other churches and that of the National and World Councils of Churches; and (4) "a dynamic program of action through conferences and local church activities with respect to such matters as freedom and responsibility in our democratic society, labor-management relations, and the removal of racial tensions."

WE quote this statement because we believe it reflects the spirit and purpose motivating most church agencies in this important area of religion and life. There can never be complete agreement on such issues, especially in view of the common tendency to resist change and to glorify and hallow that which is and ever has been. Those who work in this field are not popular heroes and neither were the prophets. But we should all thank God when they stir us up to ask what is right and fair and just; and what is best for all of us.

An Asset in Today's World

FOR the first time in her life, reports Mrs. Rosa Page Welch on her return from a world journey as an Ambassador of Good Will, she found that the dark color of her skin was an asset rather than a liability.

Most of the people of the world today are dark-skinned people. In the struggle for world supremacy no political idea can win without the support of these people. And we who wish for what we call the democratic idea to win and who think it ought to win must know that this will not come about through military might. The minds of the people must be won. Acceptance of an idea cannot be forced and it cannot be bought. Neither can it be won by editorials in the Western press which attack every nation which refuses to line up on a side at every change of Western policy or at editorial whim.

The church groups which sent Mrs. Welch on her mission were very wise. She was a credit to the church and to her country. She went as a Christian. She thought of herself as an American first and of her race second. She sang and spoke to thousands in many lands. She gave the lie to many charges made against American practice. She admitted frankly that much is to be desired in American practice, but pointed to progress that had been made. White Americans should be very glad that Rosa Page Welch, with the asset of a dark skin they do not possess, spoke on their behalf to people who will determine the nature of tomorrow's world.

Other People's Duties

A GENTLE Christian woman, known both for her own high standards and the charity with which she looked upon the frailties of others, once commented with a degree of tartness on a self-appointed and vocal critic as "an excellent judge of other people's duties."

We have thought of this comment as we have read some of the criticisms made of Methodist missionary F. Olin Stockwell who, after nearly two years in a Chinese prison, including 14 months of solitary confinement, decided to "confess" that he was an American spy. It is passing strange to observe the alacrity with which some of us would willingly and bravely give dramatic testimony and support to our own deep principles through martyrdom—the martyrdom of *others*.

As to whether he did the right thing or not Dr. Stockwell is less certain. What the Communists thought of as "spying" was one thing; his own idea, to which he adhered through long months, was something different. Involved too, was the welfare of others who would more surely suffer from his holding to his story, as he did for so long a time, than from his making of a fanciful "confession" later to be repudiated.

The *Book Chat* column of this issue of WORLD CALL carries a brief review of the book Dr. Stockwell wrote in prison—mostly on the margins of his New Testament. This book, *With God in Red China,* has nothing to "sell." It is not a one-sided interpretation. People who see everything in black or white and good or bad, won't like it, for the author neither vilifies nor whitewashes his prison keepers. And the same goes for his comments on the old regime which tottered so long and then fell. Chiang is neither a saint nor a devil. This quality makes the book unusual because so many writers today are trying to "put something over."

In addition to being a refreshingly frank and honest writer, Olin Stockwell is a good writer. And he has a marvellous sense of humor which must have stood him in good stead during those endless days and nights of solitary confinement. This shines forth on almost every page of the book.

DR. Stockwell's interest in human beings and his complete lack of bitterness are other characteristics revealed in his writing. His soldier guards were not just Communists to him. They were just boys from the university campus or from China's farms. That he saw them thus is an indication of the kind of missionary he must have been. This is a quality which invariably marks the true missionary—his liking for people and his ability to identify himself with them, however much he may disapprove things they do and ideas they hold.

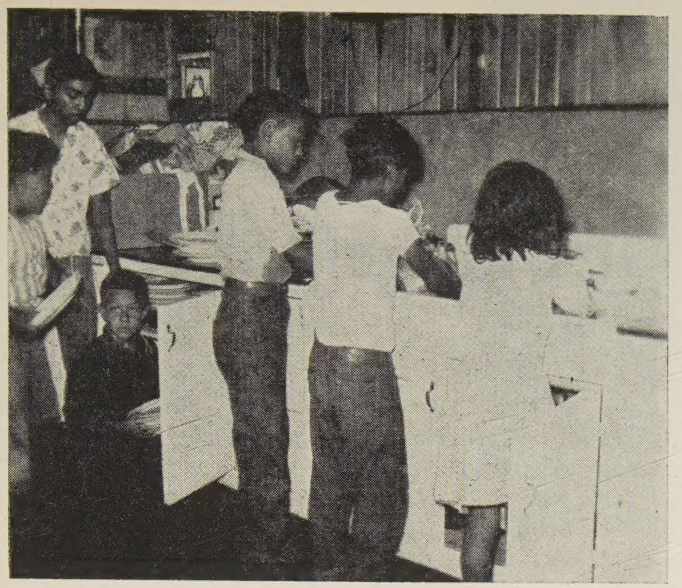
If other people who have gone to the Orient from the West had gone with the ideals and attitudes of the Christian missionary, the prestige of the West would not be so low today.

Only Half the Story

HALF of the people of Korea are on relief; but that is only half the story. With a total population of 20 to 21 million, the Republic of Korea includes over ten million refugees, war sufferers or local destitute people. In addition, it must be recalled that most of the other 10 million are living in poverty or at its very edge. Even if half the people of the United States were on relief this country would be infinitely better off because of its vast resources.

There are in Korea a million Christians, most of them Protestants. These have of course suffered along with the rest of the population, and even more, because most of their leaders were murdered. Losses in church buildings are estimated at over 68 million dollars. Churches completely destroyed number 267 and those seriously damaged are reported as 706.

To this story of the churches there is yet another half. It is that these Korean Christians, living against a background of poverty and disaster, are not preoccupied with their losses but with what they can do and whom they may serve. The program of the churches is carried on with devotion and courage, and Christian leaders are contributing to the life of the nation to a degree quite out of proportion to their numbers. This is the other half of the story, the other side of disaster.



Older boys and girls attending the classes for migrant children do the dishes after their hot lunch. It was a real accomplishment to integrate the boys into the clean-up schedule.

At left, behind the swing, is Dolores Cardoza who made noticeable growth during the summer school session. In the swing is Dolores' three-year-old sister and at right, a neighbor.

The Real Dolores

Love and Care Can Transform the Lives of Underprivileged Children

By FAYE FELTNER

EDITORIAL NOTE: *Miss Feltner, a student at Yale Divinity School, New Haven, Connecticut, worked with Spanish-speaking migrants under the Home Missions Division of the National Council of Churches during the summer of 1952. Miss Feltner is a candidate for foreign missionary service with The United Christian Missionary Society. Names used in this account of her work are fictitious.*

I DIDN'T like Dolores Cardoza. She was one of the most unlovely, unloved children I had ever seen. Her shining, brown eyes were overshadowed by her constantly runny nose; her matted, dirty hair hadn't seen soap and water for weeks. Her clothes were castoffs which didn't fit her five-year-old frame. Her bony legs looked as if they had been stuck in old shoes far too large for her.

Dolores was one of the fifteen migrant children attending the nursery school which the local city council of churches was sponsoring. I had come to assist in the migrant programs as one of the National Council of Churches' summer migrant staff workers.

Whenever we went to the camps for personal visitation, Dolores and the other twenty children always ran to meet us and to swing onto us as we went from cottage to cottage. It seemed that Dolores managed to secure one of the teachers' hands more often than any of the other children, and all too often it seemed that the hand was mine because I was the teacher of the nursery group. Always the children hoped that this time we had come to see their parents.

The parents seemed glad to see us come, too, but the Cardoza family seemed less friendly than many of the others. All parents knew that we were Protestant missionaries. The Cardoza family was decidedly Roman Catholic but it was evident that the enthusiasm of the children had overcome any doubts. The first Sunday we came to take the children to one of the city church schools the Cardoza children were there, ready to go.

The Cardoza family lived in a camp about two miles from the city in which their employer, the canning company, was located. This camp was half-hidden from the graveled road and was about one mile from one of the highways leading into the city. The camp consisted of ten or twelve once-painted-white buildings. These farm buildings had been tool sheds, machine sheds, chicken houses, etc., and had been purchased and converted into migrant housing units by the local canning company.

The interiors were unfinished but each building was equipped with a two-burner kerosene stove, three old army cots with mattresses, and a crude, hand-made table. To this the Cardoza family had added their personal household equipment and in the crowded cottage lived the grandparents, the young parents, and their family of five children. The eldest son was seven; he had four sisters aged six, five, three, and one.

Dolores was a leader in the classroom. At first I thought she spoke English because of her quick response but she was only learning a few words as the

(*Continued on page* 10)

Industrial evangelism was the name given by Dr. Kagawa, famed Japanese Christian, to efforts to lift the economic well-being of his people as he talked with his guest, Dr. A. Dale Fiers (facing camera), of the many needs of his own country.

Kagawa's Four Kinds Of Evangelism

Direct—Educational—Industrial—Service

By A. DALE FIERS*

FRANKLY, I was a bit apprehensive before my interview with Dr. Toyohiko Kagawa. Kenneth Hendricks, secretary of our Japan Mission, had thoughtfully made arrangements for me to meet this great Christian leader at his home in Tokyo.

I arrived at the Kagawa residence late in the afternoon thinking about my part in the conversation. I had prepared in my own mind a number of "big questions" about theology, missionary strategy, ecclesiastical organization and the cultural life of Japan. I felt that I must do my part to keep conversation in channels worthy of this eminent Christian.

Mrs. Kagawa met Hallam Shorrock, Disciple missionary, and me at the door and graciously ushered us into the living room where Dr. Kagawa was waiting. Even as we were introduced he began to extend an effervescent welcome. He took me by the arm and ushered me to a chair, doing everything possible to see that I was comfortably seated. I noticed a sack of pecans on a little table nearby. He began talking about the pecans. As a matter of fact, he reached into the bag and took out a handful and put them into my hand, all the while talking in rapid-fire manner. I was all prepared to raise profound questions about theology, but Dr. Kagawa continued enthusiastically to talk about—nuts.

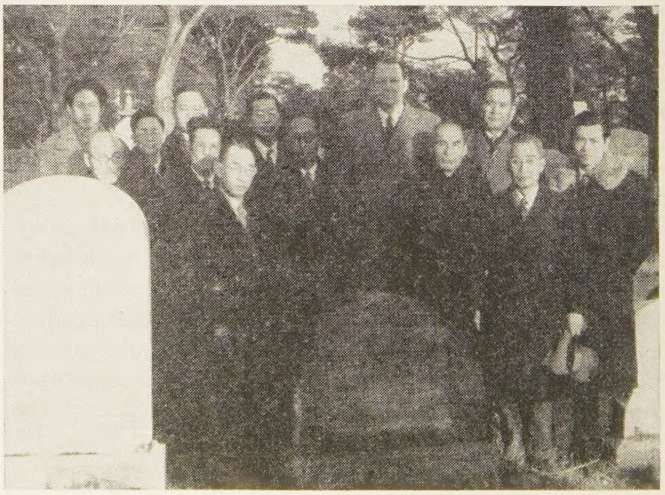
"Japan has a twenty per cent food deficit," he said, and added that she could never be a great self-sufficient nation until that deficit is made up. He went on to explain that for the past ten years he had been interested in experiments in trying to grow pecans on the steep mountain slopes of Japan which heretofore had been so unproductive. He believed that pecans, if they could be successfully grown, would in large measure make up the deficit in his country's need for food.

When at last I was able to get in a word, I asked, "Dr. Kagawa, how do you fit this interest in pecans into your work as a Christian minister?"

He came back quickly with the incisive and memorable reply: "The church if it is really doing its job in the world will be constantly engaged in four kinds of evangelism—*direct* evangelism, *educational* evangelism, *industrial* evangelism, and *service* evangelism." All of these he maintained are essential aspects of the church's evangelistic witness if it is to make possible the abundant life which Christ came to give.

Dr. Kagawa is one of the great living exponents of these four approaches to Christian witness. First, he himself has led in the Kingdom of God movement, one of the mighty evangelistic crusades for direct witness to the gospel of Christ among the people of Japan. He is responsible for the organization of from three to five new congregations every year.

Disciple pastors in Japan, following a full day of conference with Dr. Fiers, gathered for prayer at the grave of Charles E. Garst, pioneer missionary to Japan. The day was given to talk of direct evangelism and other special concerns of ministers.



*Dr. Fiers is president of The United Christian Missionary Society. He returned early this year from a world journey covering several of the fields in which the Society works.

The President of The United Christian Missionary Society Visits Japan's Famous Christian Leader

Educational evangelism is carried on by Disciples of Christ in Japan through various institutions they have established or in which they cooperate. Seen above is the joint choir of the Margaret K. Long School for Girls, established in 1905, and the Boys' School which opened in 1897 as a Bible school. Dr. Fiers visited both schools.

Second, Dr. Kagawa has also played a conspicuous part in the development of Christian education in Japan and is thoroughly committed to its purpose and program.

Third, through his interest in agricultural and economic problems of his country, he has led in a fundamental attack upon the barriers which stand between Japan's millions and abundant physical life. It was because of this interest that he was experimenting with pecans, locust seeds, and other kinds of food which could successfully supplement Japan's present food supply.

Fourth, Dr. Kagawa's ministry to the downtrodden and the outcasts of his country ranks with the deeds of Francis of Assisi for humble service in the name of Christ.

I spent five days in Japan—all too short a time to see the great work that is being done in the Land of the Rising Sun. But because of the very careful planning of Mr. Hendricks and our mission staff I was privileged to make a well-rounded observation of our missionary work in Japan.

Service evangelism was the name Dr. Kagawa gave to what we have come to call social service. Dr. Fiers observed this warm ministry at work as he visited with the children at the Jewel Pool Gardens of the East Tokyo Institute, established in 1918.

For one thing, I spent a full day in conference with the pastors of our Disciple-related churches who came to Tokyo for the purpose of discussing the work and ministry of the churches. We talked together about the preaching ministry, discussing the motivation, techniques and program of evangelism. I found that visitation evangelism is now taking deep root in the life and work of the church. It was an inspiring privilege to share so intimately with these ministers, young and old, who have dedicated their lives to the building of the church and to the extension of Christian witness into the life of their country. At the close of our day together we went out to the little cemetery and gathered about the grave of Charles A. Garst, pioneer missionary to Japan, to join together in a service of thanksgiving and dedication.

One of the most satisfying experiences of my visit in Japan was the opportunity of seeing our Christian schools in session. One of these is the Margaret K. Long School for Girls, which was established in 1905 by Miss Bertha Clawson with five teachers and only twelve pupils. Education at the Margaret K. Long Girls School is founded on worship. Teachers and students become one before God as they start the work of each day. I spoke at one of the opening chapel services, and as I looked into the bright eyes of a thousand young Japanese girls I felt a sense of joy that our brotherhood had a part in this great contribution to the Christian education of Japan.

Another of our fine schools is the boys high school which was established in 1906 as the outgrowth of a Bible school for young men which had been started by Dr. H. H. Guy in 1897. At the chapel service in this school I spoke to nearly one thousand boys.

Mr. Nobundo Oda, principal of the girls school, and Mr. Iwao Hatanaka, principal of the boys school, are among the most capable and dedicated of our Christian

leaders in Japan. One senses in them and in the schools which carry on under their direction the warmth and cordial friendship which bind the Christians of Japan to Christians of America in an unbreakable fellowship of brotherhood and faith.

Disciples of Christ also share in a strong cooperative educational program through other schools, such as the Woman's Christian College of Tokyo which we helped to establish in 1918 and continue to support. I was greatly impressed also with Tokyo Union Seminary, which is a preacher training institution of the Church of Christ in Japan. Hallam Shorrock is presently serving on the faculty of the seminary and is giving effective and strategic leadership. I also visited the Tokyo Biblical Seminary which likewise is related to the Church of Christ in Japan and is devoted to the training of religious leaders and ministers. Howard Huff was just taking his place on the faculty of the seminary. He will likewise give strategic leadership at one of the most important points in the developing church of Japan. I had the great privilege of visiting with Dr. Hachiro Yuasa, president of the new International Christian University of Japan. I inspected with him the fine building in which the university is housed as it begins its formal academic program. It is destined to become one of the strategic arms of the church in its Christian educational witness throughout the Asiatic world.

My most intimate contact with the so-called industrial evangelism was in my visit with Dr. Kagawa. At one point he held out a handful of pecans and triumphantly said, "These are from the harvest of last year. This is industrial evangelism and that is why I am interested."

Attacking Basic Human Problems

Disciples of Christ are not directly involved in this type of ministry in Japan, but I thought as Dr. Kagawa talked about this phase of the church's work of my visits to Africa and India, where Disciple missionaries are deeply involved in this kind of evangelistic witness. Many Christians of America would be surprised and inspired if they could see the creative attack which missionaries make upon great basic human problems such as food, clothing and shelter.

The fourth kind of evangelism is the ministry to all sorts and conditions of men. This involves relief and rehabilitation, medical and health work, as well as social service activities. This evangelism is graphically illustrated in Japan through the ministry and outreach of the East Tokyo Institute which was established in 1918 and is now carried on under the capable direction of Mr. Shozo Endo. The Institute is located in the center of one of Tokyo's large slum areas where the needs for relief, social service, and medical care are very great. I was privileged to visit the Institute and go through the hospital with Mr. Endo. I saw the very important and necessary ministry which it renders with limited equipment but highly competent and dedicated personnel. A kindergarten school under the direction of Mr. Endo is carried on at the

(*Continued on page* 12)

The Real Dolores

(*Continued from page* 7)

days sped by. When it was time to put the toys away, she seemed to know where they belonged, even though the teachers sometimes found the blocks and spools with the stuffed dolls.

Anyone observing the children would have noticed their eating habits. Many had to learn to drink milk but soon all were asking for second glasses, especially "milka chocolata." Dolores always ate all the food which was served to her and would have repeated helpings as long as there was enough. Visits in her home revealed that the family's low income permitted much needed milk only for the baby even though the three-year-old sister had a pronounced case of rickets.

Our particular community was unusually cooperative. During our first week in the community we had visited the various county offices and had become acquainted with available resources. The public health nurse and the county school nurse were especially interested in our work and in the school. They recognized the many health hazards which the migrant camps presented to the community and were anxious to protect both the community and the migrants insofar as they were able. They said that the state offices would make available the necessary serums to protect the children from diphtheria, typhoid, tetanus, whooping cough and smallpox if local doctors would donate their time to inject the serums. Such a program was put into effect.

Nurses Made Weekly Visits

Also the nurses said that it would be possible for them to take alternate weeks and make periodic examinations of the children. These visits were a highlight in the week and the nurses were able to present some very essential information. One memorable visit included a demonstration on brushing the teeth, and free toothbrushes and tooth powder were left for the children.

Another visit emphasized the cleanliness of hands and then we presented health kits which various churches had made for migrant children. Head examinations were always included and after one visit the nurse asked if it would be at all possible for the teacher to wash Dolores' head. Local volunteer assistants of high school age took over the room responsibilities while Dolores had her head washed.

This one simple act was probably one of the most important occurrences of the summer. Never have I seen such a transformation in such a brief period of time. The clean hair was combed and fell into the most wonderful brown ringlets which we tied back with a big pink ribbon. The face and ears were well scrubbed and the real Dolores could now be seen.

As the children went to the park for their morning's exercise one joyous child was in their midst. Genuine love shown from her eyes because of this one small deed of love. This was not only a transformation for the child but it was also a transformation for the teacher. Now Dolores was not only liked. She was loved. There were two remaining months of school in which to share this love.

Dr. Pope

Throughout The Whole Wide Earth

Four Imperatives We Must Heed If We Are to Carry the Gospel to the Ends of the Earth

By LISTON POPE*

IN these days a call is being heard through the churches "to mission, and to unity." It is a call that comes none too soon. It reminds us that the gospel is not something to be hoarded in the church, but it is to be carried to all the inhabited earth and related to all of life. It demands of us a world perspective.

There are forces opposed to Christianity that have a world outlook. Communism offers us the greatest challenge of this kind. As we know only too well, communism has a sense of mission to the whole globe. Unless the churches can become more effective and relevant in the proclamation of the gospel to all men, the world may soon enter a post-Christian era.

There are at least four imperatives for us if the gospel is to be carried to the whole world.

The first is that we *clarify the distinctive character of the Christian faith.*

This is not an easy thing to do in our time. The American churches have, in many ways, taken on the protective coloration of the society in which they live. As a result, they blend easily with the social landscape and are indistinguishable from it, accommodating neatly to the evil about them.

Christianity has profoundly influenced American culture in the past. The belief that every individual is a child of God lies at the root of the American freedom of the individual. The belief that God cares equally for all men requires a basic equality along with freedom.

Life Becomes More Secular

But American life has become more and more secular in recent decades. For many churchmen today, God and country are twin members of the deity. For others class interests, racial prejudices, political loyalties and international suspicions are all fused into an astonishing amalgam called the Christian faith. In this way Christianity tends to become a cultural religion rather than remaining a faith that transcends and redeems history.

Christianity must resist the temptation of becoming identified completely with any particular culture and civilization. The church of Christ cannot meet the challenge of the present world with a middle-class philosophy or a nationalist creed. It can meet it only with the mind of Christ. There is little hope for the church or the world unless the gospel is preached again in all its fullness, driving men to repent of their sins, individual and social, and sending redeemed men out to transform the church and the world.

There is a second imperative: *"Translate the faith into terms men can understand."*

We know that the common people heard Jesus gladly. Do they hear his gospel gladly today? Or is it couched in phrases that seem to have no contact with their daily life?

The Gospel in Daily Life

We must take the hoarded Christian gospel out of the vaults of the church, and translate it into daily speech understandable in law offices, labor halls, factories and colleges. The recent publication of the Revised Standard Version of the Bible is an effort to make the faith understandable to men in our time; but are we making the same effort in other areas of Christian life? Even in our most common expression of the faith, our worship, we often fail to give a true translation.

Serge Koussevitzky, the famous orchestra conductor, has said that if America is to produce great musicians, the education of the professionals is less important than the musical education of the common people. The same is true of our hopes for religion; the training of clergymen may be less crucial than the week-by-week task of the Sunday school teacher.

The third imperative is to *discover the channels for incorporating this faith into the lives of men and social groups around the world.*

We cannot wait for the world to come to the church. The church must take the initiative and make experiments in reaching out to the world. We must develop special approaches for special groups or nations in the world. We must learn to relate the gospel to each culture and yet not identify it with any culture.

A Single Imperative

Finally, the most obvious imperative when we speak of our mission and unity is this: We must see these two demands as constituting a single imperative.

They are not separate things. They come together in Christ. We are *one* in Christ; the world is to be won

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by Christ—mission and unity have the same basis. It is not the need of this world, great as that is, that gives us our mission. Far less does this broken and divided world give us any unity. It is in our response to Christ that we find we have a mission and that we already have unity. Coming to know him we find we must introduce him to others; drawing closer to him we find we are drawing closer to each other.

Unity is not something to be sought for the sake of economy or of avoiding duplication or any such pragmatic reason. The need is far deeper and more basic than that. It is the need for expressing the unity we already feel and know in Christ. Unity established on that basis is never content to stand still, but leads straight into a mission. It is a mission to make known the One in whom our unity is known. By the same token, the experience of the church testifies that as we have gone out with the missionary purpose our spiritual and visible unity have both increased. So unity may lead to mission, and mission to unity.

These are our ecumenical imperatives. The need for them is clear. But they will never be accomplished unless each one of us takes them seriously and each of us personally takes his part in the unity and the mission of the church.

The task was defined for us centuries ago. Its urgency was never greater than now.

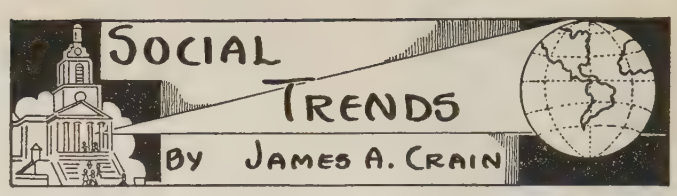
Kagawa's Four Kinds of Evangelism

(*Continued from page* 10)

Institute and provides a marvelous means of bringing Christian compassion, concern and help to the homes from which the children come. The kindergarten is able to accommodate fifty to sixty children. One of the most heartwarming aspects of the Institute's service evangelism is the work of Jewel Pool Gardens, a post-war project established to care for abandoned babies under two years of age. This orphanage is located outside the city of Tokyo, and at the time of my visit was caring for forty-five children who had been abandoned and left in the care of the Institute.

While visiting the Jewel Pool Gardens I went out on a sunny porch where a number of the children were playing. At first when I endeavored to pick some of them up in my arms they backed away and even cried, but after a few moments they grew interested and friendly. One little fellow looked up at me from his pen and smiled. As I held out my hands to him he lifted his toward mine. As I took him into my arms I could not help but think of the practical value of the compassion, love and support of Disciples in America which, combined with the Christian concern of our brethren in Japan, made this blessed ministry possible. Such an experience reminds one of the words of our Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Truly the church is at work in Japan preaching, teaching, helping and healing. These things it ought to do for they are the fulfillment of its divine mission.



ONE of the most useful publications that comes to my desk is the annual review of street and highway accidents published by the Travelers Insurance Companies. The 1953 edition, entitled "Who . . . Me?" tells a story that ought to make every American who drives an automobile ashamed. More, it ought to make him (or her) resolve to have a higher regard for the lethal possibilities of the car he drives and to exercise more care in its operation.

Last year 37,600 persons died in traffic accidents—the third consecutive year of increase in the death toll. Over 2 million were injured. That this is unnecessary is shown by the fact that 13,430 were killed in accidents caused by excessive speed, 5,500 by driving on the wrong side of the road, and 3,550 by reckless driving. In 76.3 per cent of the deaths the weather was clear and 69.1 per cent occurred on straight roads, while 96.9 per cent of the drivers had one year or more experience. And—listen, men!—women were involved in only 10.6 per cent of the fatal accidents.

WHEN the Displaced Persons Act expired on June 30, 1952, a large number of refugees from communism in Western Europe had been processed for travel to the United States but were left stranded on account of the lack of visas. Since that time the number of refugees in Western Germany has increased by many thousands. President Eisenhower has asked Congress to adopt legislation to admit 250,000 more of these people. In the present mood of Congress this legislation does not have a chance unless concerned citizens demand it. The National Council of Churches and other religious groups have urged its passage. The need now is for citizen support.

ON April 6, the Congress of Industrial Organizations formally announced the establishment of a million-dollar Philip Murray Memorial Foundation, incorporated under its own board of directors and with $750,000 already paid in. The full goal is expected to be reached shortly.

The purposes as stated in the charter cover a variety of activities, all relating to betterment of the lot of the workers. The Foundation will not "carry on propaganda or otherwise attempt to influence legislation." President Walter P. Reuther is reported as saying that the entire fund will be spent in a reasonable time and not be kept for interest-income. Philip Murray, first president of CIO, died in February, 1953.

ADDRESSING the Philadelphia Council of Churches, President Milton Eisenhower of Penn State College said that ultimately there must be a "genuine understanding among the diverse peoples of the world." He deplored the present U.S. "climate of widespread suspicion, even hysteria," and said that "lack of faith in our neighbors can be a weakness fatal to the noble purposes of our cause." He compared this "fatal weakness" to Lincoln's statement in 1858: "A house divided against itself cannot stand."

Much of the success of the Training School for Adult Workers with Youth was said to be due to the cooperation of the intermediate and senior high young people of Indianapolis. Here, young people work with training school students during a demonstration session.

History Is Made by Youth Workers

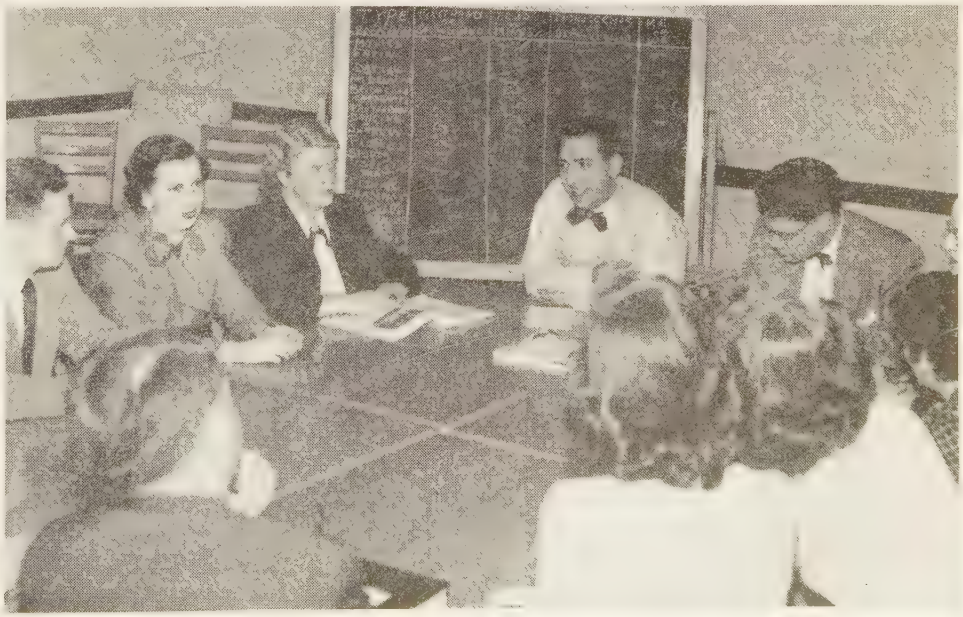
Pioneer Training School Serves as Pilot Project In Religious Education

THE eighty-one youth leaders who attended the first National Training School for Adult Workers with Youth at the Butler School of Religion in Indianapolis, in April, went home with a feeling that they had "made history" in the youth work field. This was the observation of the school faculty, which included six Disciples of Christ leaders in religious education.

The school was the first of its kind to be conducted for youth workers, not only by the Disciples of Christ, but by any Protestant church body. A kind of pilot project, it was evaluated by its faculty and students as a successful venture which should become an annual event. Tentative plans call for a second school to be held sometime in 1954.

The laboratory method was used in the training school, with seventy-nine intermediate and senior high school young people from several Indianapolis churches taking part in demonstration classes. The youth came after day school, on seven afternoons and for two Sunday sessions. They were complimented by students and faculty of the training school for the way in which they entered creatively into the experiment. Much of the success of the school, the adults said, was due to the cooperation of these young people.

Directed by Russell F. Harrison, national director of youth work with The United Christian Missionary Society's department of religious education, the school was deaned by Ray L. Henthorne, editor of youth publications for the Christian Board of Publication. Faculty members were James L. Ballinger and George Oliver Taylor of the United Society, Miss Frances Woolery and George Caroland of the Christian Board, Harrywood Gray, pastor of First church, Murray, Kentucky, and Dennis Savage, pastor of a church at Santa Ana, California.



Dennis Savage (rear center), pastor of a Christian church at Santa Ana, California, teaches a group of students at the Training School, Butler University, Indianapolis.

On Summer Work for the Young

By MRS. CLARENCE H. HAMILTON

"GEE, Mom, what is there to do?" School is out. The first few days of unalloyed joy in loafing and freedom from all pressure of lessons or activities has passed, and boredom is beginning to set in.

No one will deny that our school children are over-organized. Extra-curricular activities fill up two or three afternoons until supper time. Music lessons, choir, and club activities fill up the remaining after-school hours and many evenings. What bliss when school work and home work and everything else comes to an end in early June!

We who are parents look forward to this time as well as our children. Perhaps now we can get better acquainted with our young people and do something together as a family. But when boredom and discontent appear we are apt to be disconcerted and disturbed, and to start thinking about camps and other organized activities to keep our children busy and happy.

If we would take time to reflect, we would understand why we have this aimless and vaguely unhappy interval. All year long our children have had a planned program. Good and necessary as it has been, it has still been planned by others. Seldom, if ever, have they had a chance to *initiate* an activity, or carry through an interest not suggested by someone else. They have no habits ready made to start them on individual or original planning and doing.

Aimless Period Expected

This aimless period is to be expected. A wise parent will refrain from prodding or making pointed suggestions. Children need time to ease out of a long period of directed living. Given time to dawdle and browse, to wander about through country or village, to explore the library or workshops, they will usually come up with some ideas of what they would like to do.

Camp life has much to recommend it, and a few weeks close to nature is to be coveted for every child. But there are drawbacks to having another six or eight weeks of a child's life regulated and disciplined by others, even when it is for his good.

When will he have time to explore life in his own way, leisure to think for himself and develop his own philosophy of life? We are beginning to realize some of the dangers in our so-called "advantages" for children. As one mother expressed it, "We present our children all the advantages of a *regimented life* on a silver platter, with all the thinking done for their good, but by someone else."

Directed or Creative Individuals?

We run the risk of growing adults who will be happy only when they are in groups organized and directed by others, rather than creative individuals who have initiative and can work things out for themselves or with other creative individuals.

It is fine for the child if he has a home which offers opportunity for improvement! Perhaps there is a basement to be remodeled into a recreation room, or a workshop; an attic which could become a museum with some shelves or drawers for various collections, or a laboratory for experimentation with radio sets. An outdoor fireplace, a garden or a pool to make will appeal to others.

Girls may like to redecorate a room, and with paint and paper and yards of material express their own ideas of beauty. I heard of one high school girl who laboriously removed all the paper from one wall of her room and then covered it with a mural of her own design and execution. Designing, sewing, cooking, all offer opportunities for creative work.

Sometimes parents are penny-wise and pound-foolish when they are concerned about the cost and possible waste of good materials or costly ingredients. They should be more concerned with what is happening to the child. He is learning to work, to create. There are bound to be failures sometimes, and some waste. These too, he must learn to cope with. But joy and satisfaction in working and creating are the great values to be gained.

We have all lamented this era of shoddy work and irresponsible workmen. How can we replace it with something better unless we give our children the experience of joy in good workmanship and the incentive of personal self-expression in what they do?

If homes offer no opportunity for work, perhaps the church schools can help by exploring the possibilities for a community garden, making a recreation field, building or decorating a club house for teen-agers. The idea behind the Friends' Work Camps can be carried out in limited ways in almost any community.

The Challenge of Cooperative Work

Cooperative work offers additional opportunity for growth. Young people grow into responsible maturity when they know they are needed and depended upon to carry out some desired project. The opportunity for individual self-expression is more limited, but the experience is valuable in another way.

Most of the work of the world is cooperative work. Young people can learn early to contribute their ideas which may or may not be used, to identify themselves with a larger group, and to take pride in its accomplishments in which they have had an important part.

Perhaps all of us need a more religious attitude toward the work we do. We need to appreciate more the worth and meaning of work. Elton Trueblood in *Your Other Vocation* makes the point that it is only by our work that we add something new to the world and share in the creativity of God. Materials are given us to work with. Even our talents or abilities are God-given. Only our work is our own contribution. What we make of the materials by our work is our own creation.

Peace In the Far East

The Problems of Asia Will Need a Century for Solution

By JOSEPH B. HUNTER*

NO man in one lifetime can gather enough information to enable him to speak with finality about Asia. My recent stay of several months in the Far East plus three former visits and thirty years of study provide a basis for certain impressions and some convictions. A few of these I desire to share.

The problems of Asia are too big and too complex for human settlement. They will need a century for solution. The duty of those who would help the people of Asia is to face actual conditions and then work toward a goal. Only God knows the future. But godly men can know what wrongs have been done, that they must be acknowledged and not repeated. This is a moral world in which we live and work. What is sown will be harvested. This is both a dire threat and a glorious promise. It is the law of God. This must be the starting point for all human effort.

Christians Are Korea's Best Hope

Korea will not enter an era of peace as soon as present fighting ceases, prisoners are exchanged, and foreign armies withdrawn. For many decades Korea will have a government and an economy only as stable as a United Nations commission can make it, and with the cooperation of the Korean people. Otherwise she will have a dictatorship and a police state.

The schools—mission schools especially— have trained some capable and faithful young people, but they are few and as yet lack experience in government participation. No individual now holding or aspiring to a position of power is acceptable to the people.

The best hope within Korea for a *united* Korea is the Christian body both north and south. Many of them have a higher loyalty than national pride. They are capable of providing leadership for a period of political schooling as well as agricultural, electrical, and industrial development. Such a period of tutelage will have to precede the era of peace.

The Paradox of Indo-China

Indo-China is at present a part of a vanishing empire. France seized Indo-China in a day of empire building. The purpose was to enrich France, not the welfare of the Indo-Chinese. There has been no repentance or acknowledgement of this wrong. French aggression at that time was as evil as is Communist aggression in that region now.

It is with American guns and money that the French are holding on to Indo-China. This means that it is the United States and not France that is maintaining the dead empire of France in south Asia. And yet the American people are in sympathy with the Asiatic people struggling to be free. The people of Indo-China are as capable of self-government as are the Filipinos to whom we have given freedom. An impartial U.N. commission should give the world the facts.

China Is in Revolution

China's problems are too difficult for any government to solve. Administrations of various types and pronouncements will come and go. First one outside nation and then another will seem to be in favor. A nation such as the United States which has manifested its friendship for China many times in the past should follow a policy of watchful concern and with constant proffers of help toward a stable economy and democratic government.

One fact should be remembered. China is in revolution. Her resolve to get rid of foreign encroachments started with the T'ai Ping Rebellion a hundred years ago. A spirit is surging through China such as America felt in 1776. And she will be filled with aggressive upsurge until British authority is out of Hong Kong, the French are out of Indo-China, and the American fleet is removed from Formosa.

China may be compelled to make temporary settlements as she has done in the past, but these will be only temporary. China's millions are on the move toward freedom from outside control and outside financing of inside factions. Further support of General Chiang's regime is as futile and wasteful and wrong as was western support of the old Manchu Dynasty after it had lost the confidence of the Chinese people.

Tag Ends of Western Imperialism

The Chinese see Indo-China and Formosa as the tag ends of western imperialism. They see the United States, their longtime friend, as applying the oxygen tent to an age of empire. Formosa, like Japan, is part of Asia. That island has acknowledged at least ceremonial obligations to China for a thousand years. Her destiny is tied up with China and not with the good intentions of some western power, unless that power is commissioned by the United Nations, a U.N. which has within its membership all governments of the world.

Japan will play an important part in the peace of the Far East if she is not persuaded by traditional military factions and outside nations to remove Article IX from her democratic constitution. That article in part reads: "THE JAPANESE PEOPLE FOREVER RENOUNCE WAR, AND THE USE OR THREAT OF FORCE AS A MEANS OF SETTLING INTERNATIONAL DISPUTES."

*Dr. Hunter, formerly a missionary to Japan with The United Christian Missionary Society, is now a professor of religion at Lynchburg College, Lynchburg, Virginia. He returned recently from a trip to the Far East.

The people know that their own army got out of hand and led them to disaster. Japan's rearming will make every other East Asia nation suspicious and afraid. At the same time those neighbor nations will be glad to have an unarmed Japan as an industrial neighbor with whom they can trade.

Japan is certain to experience great internal tensions. She must have security forces capable of handling uprisings due to political clashes and unemployment. But the United States is prodding Japan into rearming, accepting our battleships as a loan, sending her young men to America for military training. All this will make it much harder for Japan to interest Korea, China, and the Philippines in friendly trade agreements.

"There Is No Righteous War"

Last November a significant conference was held in the city of Hiroshima and presided over by Japan's great Christian, Toyohiko Kagawa. Representatives from many Asiatic nations assembled there sought ways to bring the far Pacific nations together for cultural and commercial exchange. Many of Japan's ablest educators, statesmen, religious leaders joined in a compact not only to preserve Article IX in their constitution, but also—"Vowing solemnly to work for the abolition of war." About the same time a statement written by the Emperor's brother, Prince Mikasa Takahito, who had been an army officer, was given wide publicity. I am taking from his statement a sentence or two: "Through our suffering we must work out something new. . . . I have come to the conclusion that there is no righteous war and will not be . . . I hope you will resolve that Japanese shall never again go abroad armed."

Opposition to Rearmament Widespread

It is not possible to know all the factors that influenced the outcome of the Japanese election in mid-April, but two or three conclusions may be drawn. Japan's financial condition is so critical and so dependent on American support that the people were afraid to dismiss just now Mr. Yoshida whose government has American support. At the same time the increased vote won by both the right and left wing Socialists indicates widespread opposition to rearmament. These parties, and women's organizations and many church leaders are opposed to rearming and in favor of keeping Article IX in the constitution even at the risk of losing American support.

Japan's Greatest Danger

The Japanese have learned some bitter lessons from defeat. They have learned some good lessons from an occupation remarkably benevolent. Their greatest danger now is the temptation to join up with one of the great powers instead of holding on to their resolve to trust their neighbors. Japan cannot rearm. No nation can which is unable to produce atomic weapons. Japan does not want to be another Korea—a battleground for other powers.

F. OLIN STOCKWELL was one of the last missionaries out of China. He spent 23 months in Communist prisons, and underwent the ordeal of brain washing. While in prison, he wrote much of his new book, *With God In Red China.* It is an important addition to the "prison literature" in which the Christian tradition abounds.

This book has already stirred up controversy and will stir up more. He makes a careful and critical analysis of the decay of the Nationalist regime under Chiang Kai-shek that paved the way for the Communist "liberation." There are politicians who simply refuse the evidence of observers, both missionary and political, that Chiang was largely responsible for that debacle. Hence controversy.

Stockwell makes an objective appraisal of communism and admits some good along with the much that is horrible, and there are those whose emotional reaction to communism is such that they will not admit of any good whatever in the system. Hence more controversy.

Stockwell had a terrifying experience of "brain washing" which led him to confess his "crimes" and this has been attacked by his critics as selling-out. That, too, means controversy.

In addition to these controversial elements the book sets forth the religious experience of a sensitive Christian while in prison. Not only is it an important book, deserving wide reading, but it is well written, with a mingling of analysis, humor, tragedy and spiritual insight. Every evidence of this book indicates that Stockwell is a man of unusual stature.

PAUL TILLICH'S *The Courage To Be* is a hard book. Dr. Tillich has a strain of existentialism running through his thought and this is a baffling philosophic system. The chief value of the book is in the author's analysis of anxiety. It is not enough to merely say, "Be not anxious," for anxiety is a state of mind that needs analysis and this is done with much insight by Dr. Tillich. An intelligent reading of this book demands some familiarity with the specialized theological vocabulary.

THE latest volume in the projected series of the Federal Council on the Ethics and Economics of Society is by Howard R. Bowen on *Social Responsibilities of the Businessman.* This book begins by assuming our system of private enterprise as expressed in American life and bringing to it an ethical analysis. It discusses the goals of our economic system and carefully examines the businessman's own estimate of his social responsibilities, and the pronouncements of Protestant churchmen regarding this responsibility. While the book has special reference to the great corporations of America it has much to say about the total business ethics. The author, however, is not satisfied with merely an analysis, he examines various proposals for increasing a sense of social responsibility on the part of businessmen.

This book should not be laid down without reading the thirty-page commentary of F. Ernest Johnson on

(*Continued on page* 42)

AND THE WALLS

Children work happily in the well-equipped classrooms at East Dallas Christian Church, Dallas, Tex.

WORLD CALL

CAME TUMBLING DOWN

By CHARLES J. BETTS, A.I.A.*

PERHAPS you, too, remember those who taught us when—as children—we attended Sunday school. We shall always be indebted to those teachers who shared with us the wonders of the Bible and instructed us in the Christian way of life.

You may also remember the walls.

First, there were the walls of the tiny, box-like rooms where our classes met. Tackboards, chalkboards, good pictures and cheerful wall colorings were notable chiefly by their absence. In planning those structures, builders customarily provided a series of small rooms whose walls effectively separated each group of children from the rest.

Frequently the walls kept us from sharing creatively in learning, for the size and shape of the rooms dictated that the children be seated in stiff little rows. Thus there was little to do but attempt to teach the Christian faith through the lecture method.

Then there were the walls that separated us from sharing fully in Christian worship.

Perhaps you remember the "opening exercises." With small classrooms there was little to do but assign the children to the adult "opening exercise." The frequent effect, however, was to wall us away from genuine participation in the act of worship.

For "opening exercises" were usually conducted by adults, for adults, in adult language. Dangling childish legs—unable to reach from adult-sized pews to floor—can be achingly uncomfortable.

Thus children were often separated from personal sharing in worship.

But, in the last quarter-century, the walls that surrounded many of us as children have come tumbling down.

To begin with, the walls of modern educational buildings are not walls at all in the old sense. Rather, they are attractively decorated backgrounds for good Christian art, tackboards and chalkboards. Now—instead of poorly lighted cubicles—large, airy, well-lighted rooms are provided.

Children Develop Worship Centers

With the larger areas now in use, children's groups have the opportunity, under adult supervision, to develop their own worship experience in their own rooms. Sometimes, permanent worship centers are provided in the rooms. Increasingly, the children are developing their own worship centers—adapted to the seasons of the year. These are often placed on the tables about which they sit.

On these pages are described some of the things that are being done in modern educational buildings—since the walls came tumbling down. The purpose of it all is the effective training of our children in the Christian faith.

*Mr. Betts is a member of the American Institute of Architects and is the Advisory Architect of the Board of Church Extension.

Planning The Educational Building

THE EXTERIOR of the building should be attractive and its appearance in keeping with the nature of the work to which it is dedicated. Clean, simple lines and honest, commonplace materials are important. They make possible the erection of attractive yet economical educational buildings.

WOODLAWN CHRISTIAN CHURCH, SAN ANTONIO, TEXAS, seen at the left, recently dedicated this educational unit. Note the simple lines; attractive yet inexpensive construction; use of free-standing cross to dramatize Christian purposes.

INSIDE, the building should be designed to meet today's needs, yet be adaptable to tomorrow's requirements. Large, rectangular rooms, divided by accordion-type, folding doors provide flexibility. These satisfy present requirements, yet permit the rearrangement and reassignment of rooms as shifts occur in the age groupings of the church school.

FIRESTONE PARK CHURCH OF CHRIST, AKRON, OHIO, provides a well-planned educational building for its children. This room, shown at right, is suitable for juniors. Of special interest are—

- Good natural lighting
- Inexpensive yet attractive block walls
- Floors of second-grade hardwood — attractive, inexpensive, easy to maintain
- Accordion-type doors permitting use as a single area or as two separate rooms
- Adequate artificial lighting
- Ample tackboard area
- Large storage area beneath windows and tackboards
- Sound-softening yet inexpensive acoustical tile ceiling

Group	% of Total	Area in Square Feet Each Pupil	Total Attendance 100	150	200	300	500
Age 0-2	4	20-25	4	6	8	12	20
Age 3	4	20-25	4	6	8	12	20
Age 4-5	8	20-25	8	12	16	24	40
Grade 1	4	15-18	4	6	8	12	20
Grade 2	4	15-18	4	6	8	12	20
Grade 3	4	15-18	4	6	8	12	20
Grade 4	4	15-18	4	6	8	12	20
Grade 5	4	15-18	4	6	8	12	20
Grade 6	4	15-18	4	6	8	12	20
Grade 7	3½	12-15	3½	5	7	10½	17
Grade 8	3½	12-15	3½	5	7	10½	17
Grade 9	3½	12-15	3½	5	7	10½	17
Grade 10	3½	10-12	3½	5	7	10½	17
Grade 11	3	10-12	3	4½	6	9	15
Grade 12	3	10-12	3	4½	6	9	15
Coll. Age	2	10	2	3	4	6	10
Y.M.P.	8	10	8	12	16	24	40
Ad.	10	10	10	15	20	30	50
Ad.	12	10	12	18	24	36	60
Ad.	8	10	8	12	16	24	40

The table at left shows the potential number of individuals in each age group of a well-balanced church school. Also shown is the number of square feet per pupil that should be provided for each of the many different age brackets.

THE kindergarten children of EAST DALLAS CHRISTIAN CHURCH OF DALLAS, TEXAS, use the room at the left.

Note the office-observation room, portable worship center, kindergarten-size coat rack, play equipment, study equipment and provision for separation of play area from study area.

The office - observation room has a number of uses. It can be used for teacher training, showing methods and equipment to new teachers, orientation of new children before they enter into the group activities, and for observation by parents.

THIS room at the right is for the primary children of WOODLAWN CHRISTIAN CHURCH, SAN ANTONIO, TEXAS. Of particular interest are the inexpensive — yet attractive— unplastered walls, acoustical tile ceiling, easily maintained asphalt tile floor, good lighting, colorful drapes and portable storage cabinets. The use of accordion-type doors provides both a single, large area accommodating the department as a whole and smaller rooms for individual classes.

Observe that equipment, including tables and chairs, is scaled in keeping with the age group using the room.

Woodlawn also provides for its young people. Accordion-type doors permit separation of the department into study groups yet permit use of the entire area for youth games and activities, as shown at left.

Note that an individual entrance is provided for each section of the room. Thus it is never necessary to disturb one class to reach another.

Observe that this room incorporates a permanently installed worship center. Equipment provided includes portable cabinets, colorful drapes and folding chairs.

Accordion-type folding doors are not generally regarded as "sound proof." However they do provide room flexibility.

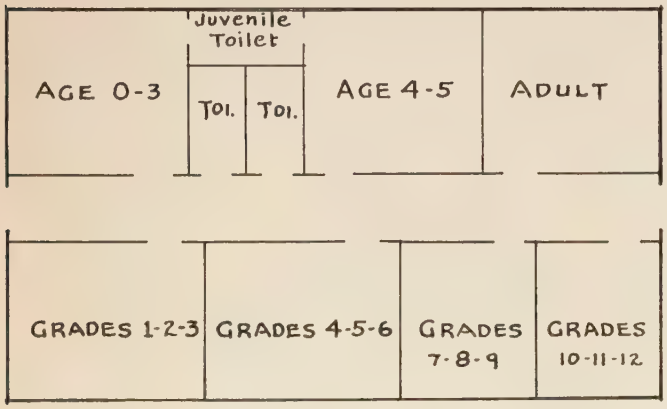
AS TO SPACE REQUIREMENTS, obviously, the needs of a church school of 100 will be different from those of 1,000. Departmental groupings usually fall within one of three types:

(1) The 3-class departmental group is used for church schools having an average attendance of 200 pupils or less;
(2) The 2-class department is for schools where average attendance ranges from 200 to 500 pupils;
(3) The graded system is for schools averaging more than 500 pupils in attendance.

No children's class should include more than 20 pupils. One adult leader should be provided for each 10 pupils. Thus, a class with an average attendance of 20 pupils would have a teacher and at least one assistant. Then, when the teacher is absent, the assistant carries on the continuity of the program.

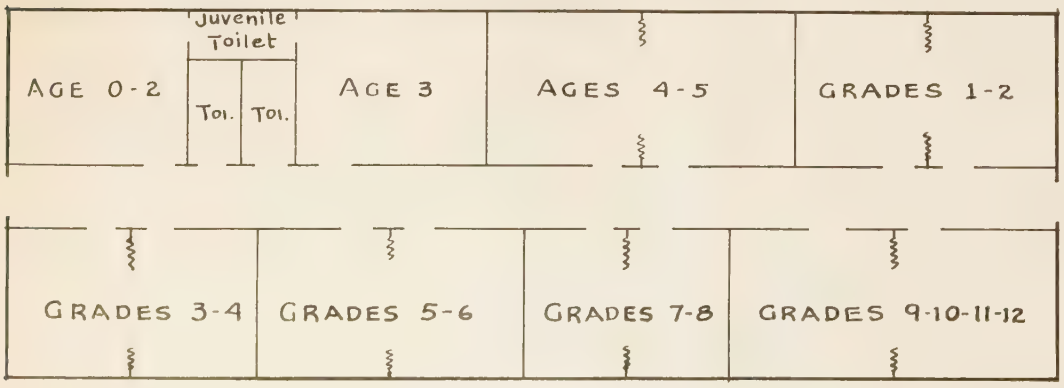
The sketches on this page suggest typical space arrangements.

● A three-class grouping for small church schools is seen below:



The 2-class department is increasingly favored. This plan reduces the span of ages included in a single department. Thus, pupils work with other children of approximately their own stage of maturity and development. To illustrate, 3rd graders read and write, and thus work better with 4th graders than with 1st and 2nd graders who are just learning to do so.

● A typical 2-class arrangement is shown below:

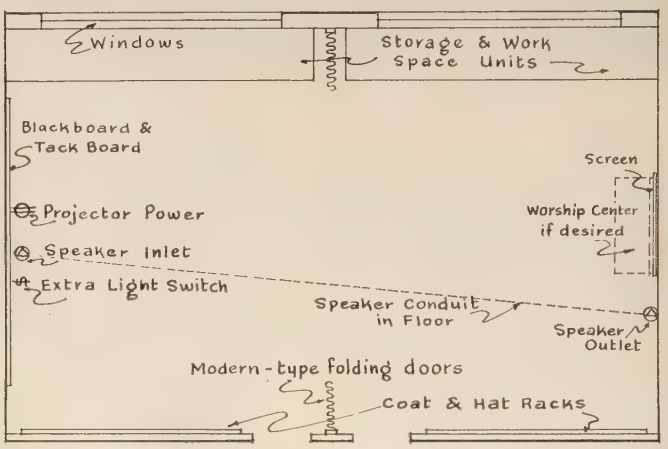


The graded system provides one large room for each grade or age group. This group is then divided into smaller classes in the same manner as the 2-grade department.

In a well-planned building, each room or portion of a room has its own entrance from a central corridor. Thus it is never necessary to pass through one room to reach another. Windows are located on the opposite wall from the doors. Each room has at least one plain wall where a worship center may be located if desired.

Each room has provision for visual aids since these should be a part of the regular teaching process. A separate visual aids room is not recommended. It is helpful if a conduit is installed, running the length of the room. Thus the use of sound projection equipment becomes a simple matter. The screen is set up, the projector connected, the speaker plugged in, and the equipment is ready for use. Extra light switches should be located near the projector.

● A typical room arrangement for the two-class department appears below:



THE COLOR of a room can make it or break it. It costs no more to use bright rather than dingy colors. The color used in each room should be chosen for, *but not necessarily by,* the particular group that is to occupy the room. Colors chosen for 3-year olds will not be the same as for 30-year olds. Size, shape and exposure (north, south, east, west) of rooms also affect the choices of colors to be used. Any large paint company will counsel with you concerning the choice of colors. This service is customarily provided without charge.

Floors may be of hardwood or tile but they should be warm, attractive in color, and easily cleaned and maintained.

Incandescent rather than fluorescent lighting is preferred in educational buildings.

You will note that it is possible to provide usable and attractive classrooms even though using such economical materials as building block or sheet rock walls, asphalt tile or inexpensive hardwood floors and acoustical tile ceilings.

Equipping The Educational Building

The primary department of the EAST DALLAS CHRISTIAN CHURCH is equipped both for study and play. Note that tables, chairs and storage shelves are scaled to the size of the children using the room. Equipment is grouped into study centers and play centers, shown above and at right.

Table Shows Proper Heights

This table shows proper equipment height for various age groups:

Age	Chairs	Tables	Work Counters	Coats
5	1 ft.-0 in.	1 ft.-0 in.	2 ft.-0 in.	3 ft.-6 in.
7	1 ft.-2 in.	2 ft.-1 in.	2 ft.-4 in.	4 ft.-3 in.
9	1 ft.-3 in.	2 ft.-2½ in.	2 ft.-6 in.	4 ft.-8 in.
11	1 ft.-4 in.	2 ft.-4 in.	2 ft.-8 in.	5 ft.-0 in.
13	1 ft.-5 in.	2 ft.-5 in.	2 ft.-10 in.	5 ft.-3 in.
15 up	1 ft.-5 in.	2 ft.-6 in.	3 ft.-0 in.	5 ft.-6 in.

Storage space is provided in portable units rather than in closets. These units may be arranged along the window wall or may be used to divide class or interest groups.

EVEN though an educational building may be properly planned and arranged it loses much of its effectiveness if it is not, likewise, properly equipped.

Equipment for Christian education buildings should include—

- Chairs
- Tables
- Portable storage units
- Chalkboards
- Tackboards
- Coat racks
- Play equipment for smaller children

Desirable qualities in church school equipment include—

- Correct size
- Portability
- Sturdiness
- Ease of maintenance
- Simplicity

WOODLAWN CHRISTIAN CHURCH OF SAN ANTONIO provides for the "crib crowd"—and their slightly older friends—in an appealing room. The equipment, though serviceable and attractive, is of inexpensive materials. Colorful drapes and clever, plywood cut-outs add interest to the room, shown at left, above.

The size and height of a unit is determined by the age group using the room.

When portable units are used it is easy to reassign rooms with equipment being shifted from room to room whenever a change becomes necessary.

Hat and coat racks are provided in the rooms—not in corridors or closets. When racks are placed in the room—near the door opening from the corridor—teachers are able to supervise the care of wraps.

Encouraging Developments

One of the truly encouraging developments within our fellowship of Christian churches is the fact that many old, unsafe, poorly arranged walls are tumbling down. In their places are arising adequate, attractive, well-planned buildings dedicated to the task of Christian education.

Let Us Make Way For the Children

By OVETA CULP HOBBY

YOU will remember that tender story told in the 13th chapter of Judges, in the Old Testament, about Manoah and his wife who were childless. One day an angel visited them and told them they were going to have a son. Manoah's response to this welcome news was a prayer: "Oh, my Lord," he prayed, "let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

Down through the ages, fathers and mothers of every generation have sought guidance in the rearing of their children. But probably none has looked for it more eagerly or anxiously than today's fathers and mothers are looking. For we know that the world responsibilities we shall be passing on to our children when they are grown are greater even than those that we or any earlier generation had to shoulder.

Our children are growing up in a world of miraculous discovery in the physical sciences. We and they are dazzled by the magic of invention and applied mechanics. But we ask ourselves constantly: How can human beings get along with themselves and with one another in this modern world of drastic technological changes that influence every aspect of life? Is not this the greatest problem facing mankind? What shall we "do unto the child that shall be born" that will equip him so to respect himself and to respect the dignity and worth of others that he will have the wisdom, courage, and skills to build true peace and brotherhood amongst men?

Number One Job of Parents

Learning to understand human beings—ourselves included; what buoys them and bothers them; what drives them ahead and holds them back; what values they cling to and what injustices they resist—this undoubtedly is the Number One job that we as parents have today. Much as the experts can help us—and happily they can give us great help—we cannot toss this job over to them. It is ours to work at constantly.

What better laboratories for learning about children and helping them to grow and develop their capacities have we than our homes, our churches, and our schools?

In our homes, the vitamins we feed their bodies are important. But so are the vitamins we give their spirits when we show them—day by day, year after year—they are loved, and wanted, and esteemed for what they are.

Must Develop Their Own Faith

In our churches, the precepts and examples of moral values we give them are important. But so is the encouragement we give them to develop their own faith in God.

In our schools, the ABC's and RRR's we teach them are important. But so are the opportunities we give the least, as well as the most, to discover and enlarge their talents.

We have made great progress in our country in prolonging the period during which children can have the chance to mature. A half century ago, only 6 out of every 100 of our 17-year-olds finished high school. Today, the number is well over 50. Decade after decade, we have improved our protections against child labor. But while we have learned it takes time to grow; while we have learned not to stunt a child's growing body with child labor; have we learned all that we might about how to improve these years with enriching and rewarding experiences for his growing spirit?

Is Conscious of These Considerations

I write you earnestly of these things because they are very consciously with me as I assume my responsibilities as Secretary to our nation's newest agency of government: the United States Department of Health, Education, and Welfare.

As your servant in administering the programs of this Department, I shall have occasions to report on the progress our nation is making for its children. From the vantage point of this Department, it is possible for us to take a broad look at developments in our schools, our health and social services for children, and in our child research and study centers, across the land. For all of us it is a wholesome thing, now and then, to lift our eyes from the concerns immediately around us, and to measure the distance we have come from earlier days. One of the practical jobs this new Department will do will be to keep you abreast of such developments nationally, and to help you count the gains.

Unfinished Work Lies Ahead

But while we can take satisfaction from past achievements, we can take pride in new goals. As a nation we still have much unfinished work to do.

It is good to know, for instance, that of every 1,000 babies born this year, all but 50 of them should live to reach their 20th birthday. Under conditions at the beginning of the century, only 772 would have survived to that age. Now we must see how we can save the 50 we are presently losing.

It is good to know that smallpox, diphtheria, and typhoid fever are no longer a threat to children. Thanks in large part to improved medical care, such diseases as scarlet fever, measles, whooping cough, and influenza now are not likely to be fatal to children, as they used to be. But we still do not know enough to prevent polio or rheumatic fever.

We have come far, in the past 50 years, in making it possible for orphaned children to remain with their own families, and in developing social services that help parents with serious child-care problems.

The First Secretary Of Health, Education And Welfare Writes Of Some of Her Hopes

It is good to know that today's young adults have had four years more schooling than the preceding generation had. But we are still concerned that over three million school-age youngsters are not in school.

More attention than ever is being paid to the personal maladjustments of children and to the environmental conditions surrounding them. Despite this, the number of children brought before our juvenile courts is increasing seriously.

Some very exciting things have been happening to mentally retarded children, thanks largely to the dynamic leadership of parent organizations. But much more should be done to make life worthwhile for these youngsters.

How to Do the Job

I need not enumerate more of the tasks we have ahead of us. Equally important as *what* needs to be done for children is *how* we propose to work at these jobs, which brings me back to my first theme.

We must never lose sight of the basic premise behind one fact of our democracy: that those who are closest to children carry the greatest responsibility for their welfare. That means, first of all, parents, of course; then, communities; then, the states. We in the federal government are here to help *you* do *your* jobs more effectively, not to do them for you.

You who minister most immediately to the needs of children have a high calling. In your hands and hearts are the makings of a new kind of world: a world peopled by human beings who had the chance to grow as happy boys and girls; secure in the love and affection of their parents; sensitive and generous toward others; with a deep sense of their responsibility as citizens; and above all with an abiding faith in the great spiritual values of life.

Photo by Hank Walker, Courtesy Life Magazine

Mrs. Oveta Culp Hobby was appointed the nation's first Secretary of Health, Education and Welfare last April. Wife of William Pettus Hobby, one-time governor of Texas, she helped him publish the Houston *Post* until World War II when she became commanding officer of the Women's Army Corps. After the war she resumed work on the *Post* and in politics.

The Why And How Of Welfare

Meeting Human Need "In a More Orderly Fashion"

By MILDRED PAULENE BEARD*

"The poor are in such a state that we must do something in a more orderly fashion."

THUS wrote a Dutch colonist in 1626, one hundred and fifty years before the signing of the Declaration of Independence. To obtain money to support the poor, the colonist and his New Netherland neighbors authorized their courts to impose fines "for profiteering in unpolished wampum, firing guns on New Year's Day, planting Maypoles, beating drums and illegal sale of wine, brandy and beer."

Sixty-nine years later, the following entry appeared in the Vestry Book of Christ Church Parish, Middlesex County, Virginia:

"November 10, 1695. It is ordered that several sums of tobacco be levyed for the poore of this Prish be lodged in the hands of the church wardens of the precincts they live, to be by them disposed for their use to the best advantage."

Similar entries appear in records of other parish vestries which, in colonial times, were units of government responsible for making and collecting tax levies for public purposes.

Poor Laws of 1601

Antedating the fines and levies of the early Dutch and Virginia colonists were England's so-called Elizabethan Poor Laws of 1601 which, for the first time, established the responsibility of government for the elemental needs of people. Before that, those in need had relied primarily on help from the church and individuals. But even three and a half centuries ago, the population was increasing rapidly and new ways had to be found to care for the greater number of those in need. So, the people passed poor laws, imposed fines and agreed that they "must do something in a more orderly fashion."

The Dole and the Poorhouse

The dole and the poorhouse came into vogue. During the "over-the-hill-to-the-poorhouse" era, the needy aged, the blind, the widowed mother and her children, the orphan, the epileptic and otherwise handicapped, the insane and sometimes the criminal were literally dumped into a single situation. Later separate institutions were developed for those with different needs and problems.

The poor relief doles or "handouts" were a feeble recognition of the rights and needs of individuals to live as nearly normal lives as possible. William L. Painter, Assistant Commissioner of the Virginia Department of Public Welfare, has said that "our concept of 'poor relief'—a concept which tolerated and to some extent was predicated upon the granting of a mere pittance, which, while prolonging life," was one that "offered little of constructive value to any recipient and practically nothing of a preventive or rehabilitative value to those of the formative or potentially productive years."

Hazards of Depression

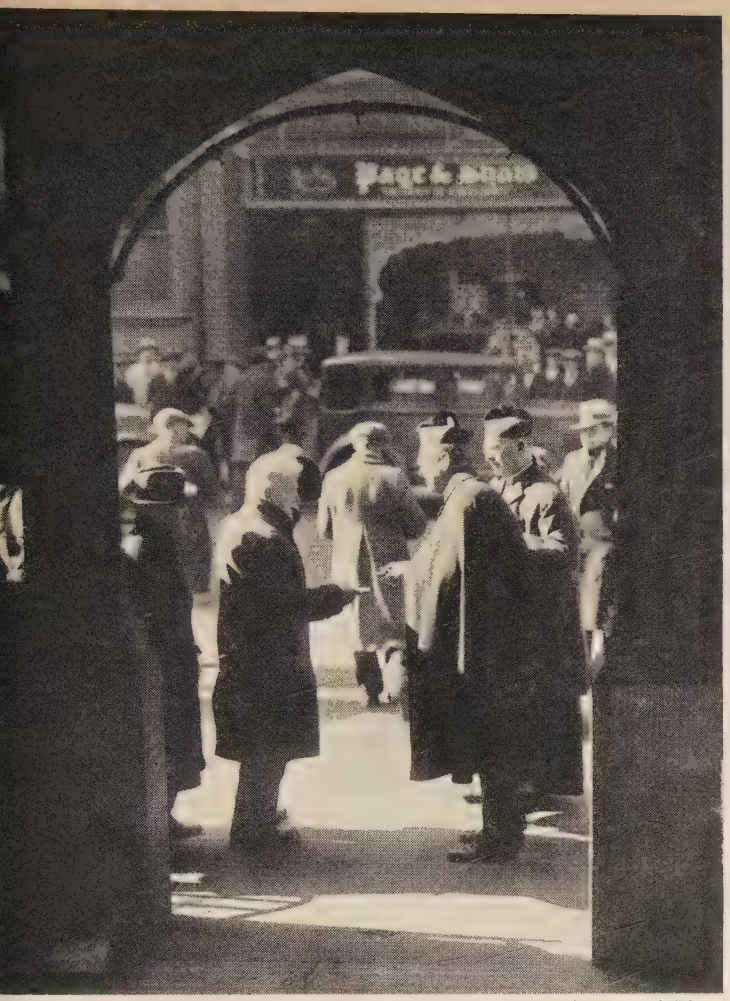
In times of economic prosperity as in periods of depression, people have always been confronted with the hazards of physical and mental illness, old age, death and intermittent unemployment. All of these hazards have meant want because of the loss of income to the individual and his family. However, it took the impact of one of the most devastating economic depressions in the world's history—devastating not only to the economy, but to the individual victims of its ravages—to make the need for the establishment of some kind of minimum financial security for the majority of the people in this nation apparent.

Early in the depression of 1929 and the 'thirties, the needy were given meager grocery orders which, because they were so inadequate and could purchase little more than a few dried beans and a sack of flour, earned the name of "bean orders." Work-hungry young men were supplied boxes of apples to sell on street corners and some were given a few days of relief work each month. Bread lines and soup kitchens became common in many of our cities. With each day of the depression, it became clearer that the resultant problems were too great for local communities and that the states and nation needed to work together in providing for those in need. Furthermore, there was the desire to create a measure of security against future disasters.

Insurance and Assistance

It was in this climate that the Social Security Act was passed in 1935. It set up insurance systems to protect the people in times when, due to circumstances beyond their control, their usual sources of livelihood no longer existed. The Act provided for public assistance to be granted on the basis of need to those persons not covered by social insurance and for whom relief was the only means of support. Still another part of the Social Security Act included efforts to extend public services that would improve health and well-being, especially the health and welfare of children and mothers. This article is primarily concerned with the contributory system of social insurance known as Old-Age and Survivors Insurance and assistance provisions of the Act.

*Miss Beard is a trainer of social workers with the Marion County Welfare Department and is a member of the Downey Avenue Christian Church of Indianapolis



—International Newsreel Photo

Yes, this photograph goes back to the dark days of the depression—23 years and more ago. Taken in April, 1930, it reveals a touching picture of charity that was enacted almost daily at New York's "Little Church Around the Corner" on East 29th Street. Framed in the beautiful Gothic arch, stand the rector of the church, Dr. Randolph Ray, and another of the church's clergy as they give out tickets for the free meals the church provided for a line of broken, hopeless men. This was the third time in the church's history that it had established a bread line. Though the church had no reserve fund for the emergency, the rector said the bread line would continue as long as possible. It had taken the place of the "free lodgings" line, as being even more urgent than the latter. Note that the elderly man in the foreground touches his cap as he receives the precious ticket. This happened before the social security provisions for unemployment and old age which are considered in this article.

Old-Age and Survivors Insurance, or OASI as it is more commonly known, is an insurance program. Benefits are payable, not on the basis of need, but because a worker has become insured under the program and has "earned" his benefits through his own contributions over a period of time. The benefits which he ultimately will receive will be based on his wages during his years of work in covered employment.

As a result of extension of the provisions of the Social Security Act, it is said that four out of five Americans who work for a living are now protected by the insurance provisions of the Social Security law. The meaning of this protection probably is best known to some five million Americans who now receive monthly insurance benefits because they have retired or because of the death of the person upon whom they were dependent for support. To know that there will be an income when one is "too old to work," can alleviate many of the fears of old age.

To cushion the blow of unemployment, provisions have been made for unemployment insurance. This insurance acts as the first line of defense against want when a worker loses his job through no fault of his own. For a limited time while he is unemployed, he receives weekly benefits which, although much less than the wages he received while working, give him something to help tide over his family until he finds another job.

Homes Kept Together

When the Social Security Act was being drafted, it was recognized that there were many people who were in need of financial assistance but who were not then and probably never would be eligible for benefits under the insurance programs. There were thousands of the aged who would never again work and who, because of age or health problems, could not work long enough to be covered by the insurance programs. There were mothers with dependent children and needy blind persons, all of whom needed help. And so the assistance programs were made a part of the Social Security Act. The rights of individuals needing assistance were protected. Those needing and receiving assistance could keep their homes and families together because their basic needs could be met.

The public assistance programs, Old Age Assistance, Blind Assistance and Assistance to Dependent Children, were thought of by some as stop-gap measures to meet financial needs of those not eligible for coverage under the insurance programs. With the passage of time during which more people have gained coverage under the insurance programs and with the broadening of these programs to include a larger segment of the population, the public assistance programs, in terms of numbers of people served, have become less important. In terms of the service to people in need, they are vastly important.

Based on Christian Principle

Under the Social Security Act, the nation and the states are working together with local governmental units to help people who are in need. The Social Security program represents a major effort to maintain and promote the security of the people of this nation and to strengthen the very foundation of our democracy through the healthy development of personal security.

The program gives testimony to the Christian principle of the worth of the individual and is an expression of sensitiveness to human need.

> *"I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."*

—Photo by Baker

Congolese heard a great Negro artist, Rosa Page Welch, sing for them the music which knows no language or boundary.

A Memorable Experience—"Itinerating" in Congo With Rosa Page Welch

How a Brief Visit to Africa Became the High Point of a World Journey

By CAROLYN E. WATKINS*

"THAT'S a sight I'll never forget as long as I live!" exclaimed Mrs. Rosa Page Welch. We were standing on the veranda of the administration building in the small State Post of Boende, watching the crowds of Congolese flocking to the scene of the concert she was to give.

From all directions they were coming with haste, Christians and non-Christians alike, some dressed in multi-colored native costumes, others wearing only small loincloths; some riding on bicycles, but most of them running in bare feet; mothers, with babies strapped to their backs and children of all ages tagging behind; women, homeward-bound from the gardens and markets, with heavily-laden baskets upon their heads or backs; men, eager, active, young men, followed by hobbling, gray-haired elders.

Soldiers Came

Then came the soldiers from the military camp, row after row of them, marching in formation up the red-dirt road to take their places in the midst of the large noisy crowd.

By the hundreds they came—curious, eager, expectant—to hear this remarkable American Negro Disciple, who was sent here from America with a message of goodwill in song. And they kept right on coming in a steady stream during that whole outdoor concert! Furthermore, they refused to leave when the concert had ended. Eventually, they broke out into happy native songs and dances, reciprocating the spirit of love and goodwill that had gripped their hearts.

Was Unforgettable Sight

It was, indeed, an unforgettable sight; but it was typical of the warm-hearted reception given Rosa Page Welch everywhere she went. We did not reach Wema until 10:30 that night, but we were told that a crowd of three hundred people patiently waited near the entrance to the Mission Station until 9:00 to welcome her. Nevertheless, their enthusiasm the next day was undampened by this disappointment. In our travels between Wema and Mondombe, whole villages of people would be waiting along the roadsides just to catch a glimpse of her and to wave and cheer as we drove by. Sometimes we marvelled that they knew just when we would be passing through, and we concluded that the word must have been passed along from village to village by means of the talking-drums. Always the people begged her to stop and sing for them. Sometimes this was possible, but more often it was necessary to keep moving in order to meet scheduled appointments.

At one crossroads village Rosa Page promised to sing for the people on our return trip. We had not the faintest idea of the hour we would be returning to that village, but the crowd was there waiting upon our arrival.

Primitive Crowd

And what a primitive-looking crowd it was! The whole council of village elders, donned in ceremonial regalia, was on hand to greet her. Favorite wives, wearing only tiny fringes around their thighs, some native jewelry, and cumbersome brass anklets, shuffled out of the nearby thatched mud huts. Evidently it was to be an all-day celebration, for even the girl-dancers were there with fancy head-dress and gaudily-painted bodies. Here was a village that was scarcely touched by the gospel of Christ. Standing there in a beautiful roadside grove, Rosa Page Welch spoke of Christian love and sang a group of Negro spirituals. How she wished she could have given her message in the native tongue without the need of an interpreter!

Fortunately, music knows no bounds of language; it is a universal language in itself. If Rosa Page Welch failed at any time completely to win the people by her radiant personality and Christian love alone, she soon tore down all remaining barriers by her rich, soul-stirring singing.

She had experienced many memorable events on her world-tour, with happy memories of the Philippines, Thailand, Burma, Japan, and India, but her greatest thrills came from her experiences here in Africa. Somehow, she felt a certain, peculiar kinship toward the Africans that seemed to strike a responsive note in the people themselves. Sometime, somewhere, long ago, her ancestors had come from this expansive land of black people. That she should be privileged now to visit this homeland of her ancestors was a priceless experience, thrilling beyond words. In her talks she would say, "*Your* ancestors were *my* ancestors, too;" and the faces of the people would beam with pride and joy.

Greatest Surprise

Perhaps the greatest and happiest surprise of her entire visit here was the development and progress the people had made in such a short time. In the Wema and Mondombe areas she saw Congo life in its most primitive stages in striking contrast to the urban life of Leopoldville and Coquilhatville. She watched frenzied, scantily-clad natives tirelessly dancing to the endless, monotonous rhythm of dancing drums.

At the mission stations she saw happy Christian natives marching to the classrooms, athirst for knowledge; or worshipping in the house of God, seeking the peace and joy of the spirit-filled life.

She saw carpenters and masons busily engaged in the construction of modernized buildings made from bricks manufactured right there on the station.

She talked with groups of Congolese nurses, entirely trained by mission doctors, and then she witnessed their skill in action as they assisted in the clinics, laboratories and surgery rooms.

*Carolyn Watkins is a missionary with The United Christian Missionary Society. She is stationed at Coquilhatville, Belgian Congo.

She visited the mission leper colonies where applicants are being turned away by the hundreds for lack of proper facilities and trained personnel.

Listened to Teachers

She listened to capable Congo teachers in the schools and to consecrated pastors in the church pulpits. She accompanied the missionaries on a trip far into the interior for an inspirational "ingathering," and she rejoiced with the native evangelists in the great harvest of souls for Christ. Beneath the blazing sun, down a long, hot road, she walked with the village people, singing joyful Christian songs. Hand in hand they marched in double file, and she went right along with them. Turning off into a strip of forest clearing, they wended their way down a steep hill to a shallow swamp pool, where 140 happy natives were immersed in Christian baptism. Afterwards, in the small village chapel, she sang softly, "Let Us Break Bread Together," as all participated in an impressive communion service.

Was a Glaring Contrast

Always, everywhere, there was the glaring contrast between the old and the new: Old people with scarred, naked bodies, and growing children with unmarred, neatly-clothed bodies. Dilapidated leaf and mud huts standing side by side with little cement or brick dwellings. Here—a pitiful looking village without a sign of vegetation around its drab huts, and yonder—bright flowers and cloverleaf lawns gracing newly whitewashed huts. Miles and miles of highways stretching through mysterious jungle forests and forbidding swamps, where even narrow footpaths formerly could not penetrate. Hundreds of acres of beautiful palm groves and rubber plantations supplanting vast expanses of tangled forests. Large river steamers dwarfing the familiar dugout canoes; and the airplanes—great iron-birds roaring through the skies—making possible this very trip into the interior from Coquilhatville in a single day, whereas a week or more would have been required otherwise.

In the Bolenge-Coquilhatville area these changes were even more noticeable, for the modern city, with its unlimited opportunities and its countless influences, both good and evil, has invaded Congo. Even a great many phases of the mission program itself were projected especially to meet the changing conditions. Mrs. Welch presented a special concert for the leading natives of the community—the chief, judges, state workers and businessmen. She also had an opportunity to meet informally with a group of them to ask questions of them and also to answer some of their questions. She supported the missionaries by urging these new leaders to remain true to their Christian principles and ideals as they branched out into new walks of life. She had several personal interviews with prominent Christian leaders in their own little homes.

Generosity Overwhelming

At all of the mission stations the generosity of the people was almost overwhelming. She was showered with gifts of native handicraft—articles made of raffia, ebony and ivory—and with an abundance of good things to eat—pineapples, papayas, and bananas, eggs and live chickens, and even a wild antelope killed especially for her. Just to hear her sing again was "thank you" enough.

Lotumbe Station sent two delegates to Bolenge to meet Mrs. Welch and hear her sing, and one of the Monieka missionaries drove a group of ten delegates to Wema during her visit there. These honored delegates will be proclaiming her praises and singing her songs for some time to come. . . . "Yes, she really does have dark skin like ours; and her hair is like ours, too, only she combs it differently." . . . "Yes, she is married and she even showed us pictures of her family." . . . "Her singing was wonderful! Even though we couldn't understand the words at all, we could tell when she was singing sad songs or happy songs. And sometimes she sang some of the hymns in our very own language and we understood every word."

If the white people—government officials, company operators, and merchants—had any misgivings about her coming, they had all faded away by the time Rosa Page Welch left Congo. She was presented in a number of benefit concerts in addition to her free concerts, thereby adding greatly to the funds to be sent to the victims of the recent European storms. The newspapers published glowing reports of her visit and acclaimed her a noteworthy artist. There were also enjoyable conversations during informal unscheduled coffee-hours.

Were Many Happy Times

There were many happy times of Christian fellowship with the missionaries and their families, and there was a mutual sharing of interests and plans for the future. Missionary work has its trials and disappointments as well as its joys and triumphs, and Rosa Page went away with a keener insight into everyday life on the mission field. It is true that programs have to be changed to meet ever-changing conditions, but always the Christ of love and His message of salvation remain the same—and He is able to meet every situation.

Was Memorable to All

Truly, it was a memorable occasion when Rosa Page Welch visited the Belgian Congo:

Memorable for herself—"I wish I could spend at least four months in Congo instead of a mere four weeks!"

Memorable for the Europeans—"Her mission of goodwill, her charming personality, and her beautiful singing made her a welcome guest."

Memorable for the missionaries—"There is no way of estimating her far-reaching Christian influence either on the mission field or in the churches back home."

Memorable for the Congolese—"Come back and stay with us! Please tell the Christians in America that we thank them for their thoughtfulness and love, and please ask them to send us more missionaries."

Rosa Page Welch is photographed here as she made one of her many tours into the remote corners of the Disciple mission area to visit the people. Here she is shown among Africans in the Mondombe region. The contact between Mrs. Welch and the people was felt to be an educational experience for her, personally. The Africans said that meeting a member of their own race from a different level of culture was a challenge for betterment.

—Photo by Baker

Dr. Emory Ross

"Mr. Africa" Retires from National Council Post At Close of Long Career

Dr. Emory Ross Has Served the Total Mission Program Faithfully and Ably

By JESSE M. BADER*

ONE of the best loved and most widely known Disciple missionary leaders is Dr. Emory Ross, of New York. On April 1 he retired from active service as secretary of the Africa Committee of the Division of Foreign Missions of the National Council of Churches.

Emory was born in the Hoosier state at Kendallville in 1887. It was in 1897 that the Ross family was invited to go to Southern Christian Institute at Edwards, Mississippi, by the C.W.B.M.—Christian Woman's Board of Missions—now a part of The United Christian Missionary Society, to become associated with Mr. and Mrs. J. B. Lehman in the work among the Negroes of the deep south. It was here that young Emory came to know Jacob Kenoly, who later was sent to Liberia as the first Disciple missionary to that country by the C.W.B.M. The paths of these two men divided when they left Southern Christian Institute, but not their friendship. The older went to Liberia and the younger went to Eureka College. Many "matches" are made on a campus. During their days at Eureka, Myrta Pearson and Emory Ross met, fell in love and were married. They have three children, all of whom were born in Africa.

THE Ross and the Pearson families are linked closely into the history of Disciple missionary work and with Eureka College. Emory was graduated in 1908 and afterwards became a teacher on the faculty. He had the distinction, while living in Eureka after his graduation, of being the youngest member ever to serve on the Board of Aldermen for the city.

The C.W.B.M. sent Jacob Kenoly to Liberia in 1903. One day word came to the Indianapolis headquarters that he had drowned. Emory, together with Mr. and Mrs. Harry Smith, was asked by the Mission Board to go to Liberia, take up where Jacob Kenoly had left off, survey the situation and report back.

Upon the recommendation of Emory and others working with him in Liberia, the work there was closed. They were sent to the Congo by the C.W.B.M. to join forces with the Jaggards, Frymeirs and the Moons. The Foreign Christian Missionary Society already had started a promising work in the Congo. Since the C.W.B.M. and the F.C.M.S. had combined their work in India and found this to be a satisfactory arrangement, it was decided to do the same thing in Congo.

For 21 years, Emory served us in Africa. At first he served full time under the C.W.B.M. Because he had an ecumenical spirit, his part-time services were requested by other mission boards for interdenominational work. His first responsibility was that of associate editor of the *Congo Mission News.* Then he became co-secretary of the Congo Continuation Committee. Emory has the distinction also of being the first full-time interdenominational mission secretary in Africa, which was in 1928. This was a large responsibility since there were 45 different Protestant mission boards in Congo, and with only two exceptions was there any overlapping on the part of these Boards.

THERE are few churchmen in America who know as much about Africa as does Emory. Another name for him might be "Mr. Africa." There are few questions about this continent that this versatile man cannot answer. An inkling of what he knows about this mighty continent can be found in his two books, *Out of Africa* and *African Heritage,* and the numerous articles he has written of things African. One of the greatest honors that has come to Emory was his election as Secretary of the Foreign Missions Conference of North America. This position, along with many others, has thrown this intrepid missionary thinker and leader with some of the greatest leaders the church has produced.

John R. Mott has been the greatest missionary leader America has ever produced. Dr. Mott and Emory have been thrown together often in missionary conferences and travels. Another great man with whom Emory has been associated is Dr. Albert Schweitzer of Lambarene, French Equatorial Africa. He met him first in 1946 and since that time the two have been personal friends. In fact, Emory has spent many hours with this distinguished missionary doctor at Lambarene and the doctor has been a guest in Emory's home. At present Emory is the treasurer of the Albert Schweitzer Fellowship in America, which helps to provide funds for the hospital at Lambarene.

TO find the secret of Emory's useful life, you will discover it in his devotion to Christ and his church. Another determining factor in his life was his home. He got started right; "Mother" Ross saw to that. And still another reason for his rich contribution to world missions was the bigness of the task he was in. The world missionary enterprise wipes out provincialism and sectarianism. The largeness of any task enlarges a man's mind and heart.

Emory is a churchman. He is a member of the Park Avenue Christian Church in New York and is an elder. When in New York he is always present, taking his turn in presiding at the communion table.

The Disciples have contributed many from their numbers to interdenominational missionary work, but they have contributed no one who has served the total missionary cause more devotedly than Emory Ross. He has been a credit to the Brotherhood. After all, he is not really retiring. He is just shifting gears. He will not travel as fast or work under as many pressures. In the days ahead he will travel, write articles and books, attend conferences and give lectures. He will give the Lugar Memorial Lecture in July before the International African Institute in Lisbon, Portugal. Emory, the Disciples salute you and thank you sincerely for all you have been and done in behalf of the world missionary enterprise.

*Dr. Bader, a Disciple, is executive director of the Joint Department of Evangelism, National Council of Churches of Christ in America.

What It Means to Be a Protestant in Mexico

Physical Threats and Mental Persecution Still Persist— But the Mexican Protestant Maintains a Unique Position

By ELLA HUFF KEPPLE*

EVEN before a Mexican child is old enough to know what it means to be a Protestant, he will be teased, sneered at or actively persecuted for being one. At times this will be at the hands of other children who know even less about it but who ape their elders. Sometimes it will be at the hands of adults who live in abysmal ignorance although they may be graduates of normal school or university.

There was the case of Rodolfo. When he started to school, he was very unhappy. His classmates called him "Protestant," and he was too inexperienced to smile and take it as a compliment. His teacher was cross and unjust with him. She undoubtedly thought it was her duty as a faithful Catholic to make him suffer.

Rodolfo Likes School

Then one day Rodolfo came home radiant. "I like school now," he announced. "I have a new teacher and she likes me."

"How do you know she likes you?" his mother asked.

"She said so. She said she liked little Protestant boys because they know how to behave and always study their lessons." Rodolfo was a happy boy. How much difference the attitude of a teacher can make!

Graciela is having a hard time in first year high school because her history teacher makes fun of Protestant preachers and customs, and Graciela feels that she must defend her religion and her preacher father. Carmen almost flunked history because the first question asked her in her oral finals was "What is your religion?" and her answer, "Protestant," was naturally horribly wrong.

Social Events in Church

In society it is just too bad not to be a Catholic because all the important functions are in the church or according to the church calendar: baptism in a white silk robe shortly after birth; carrying flowers to Mary in May, wearing a long white dress and veil if you are a little girl, or to Joseph in June, dressed in a red tunic and white lace alb if you are a little boy; saints' days; Day of the Dead; Day of All Saints; Corpus Christi; Ascension; Conception; Guadalupe Day; Christmas Posadas; church weddings; a never ending list. If you have social aspirations it is just too bad if you are a Protestant.

Your religion also can have an affect upon your career. More than one man has been boycotted out of business just because he was a Protestant. More than one has hidden his religion under a bushel for fear it would cost him money, too.

Seldom does a year pass without at least one Protestant's being killed or injured for his religion. Little Amelia was hit in the stomach with a brick by an older child; Samuelito had to be hospitalized after he was stoned along with the rest of his church group. The threat of mutilation and death appears with regularity in all parts of the Republic, even in the most tolerant places.

In spite of this most Disciples in Mexico say, "We are glad we are Protestants."

While there are a few teachers who try to make life miserable for young Protestants, most of them agree with Rodolfo's second teacher in saying that our children are well-behaved and studious. In several schools they enjoy an enviable reputation. When classes began last fall one of the older boys came home very indignant.

"Mister, please talk to Victor," he said. "He misbehaves in school. The teachers say that we Protestants can be trusted because we always try to do what is right."

Of course the new boy was admonished but no doubt the pressure brought to bear upon him by his peers was more influential in making him the trustworthy lad he now is. By holding their group to a high level most Protestant students have conquered the problem of persecution in school.

Then, too, Protestant leaders have the idea that everybody has the right to study. Mountain of Light Farm and the House-that-is-a-Home have been established by the Disciples of Christ in Pabellon so that rural Protestant children can continue to study after finishing the very brief courses offered in their ranches.

Look at the village of Palmillas. For years there has not been a decent school there. Once a non-Catholic teacher was sent there but the Catholics drove her out saying, "Better a drunkard than a non-Catholic," . . . so they have a drunkard for a teacher. Sometimes there are classes up to the third grade, but the work is inferior. The Protestant children take turns in Pabellon; the non-Protestants grow up in ignorance.

Older Protestant youth are helped by individuals as they show special desire or aptitude. Workers urge everybody to study something, be it cooking, embroidery, Bible, English or poultry raising.

In spite of persecution, Protestant health is really on a high level. Drinking and smoking are taboo. Child care and nutrition are taught. And to our people Hope Hospital offers medical care whether they can pay or not.

Small Gonzalo was taken to Hope with double pneumonia and was kept there to get rid of intestinal amoeba, tuberculosis and bad tonsils. He set up housekeeping in the middle of the men's ward with a borrowed radio, games, puzzles and letter-writing material and entertaining patients.

When asked if he never turned the radio off, he grinned and answered, "The nurses turn it off at nine at night." Then he added with a twinkle, "I turn it on again as soon as I wake up, though." Now

(*Continued on page* 38)

In some rural areas of Mexico, as well as in other Latin American countries, horse-riding native evangelists may be seen bringing copies of the scriptures to homes.

—R.N.S. Photo

*Mr. and Mrs. Paul C. Kepple, stationed at Pabellon, Aguascalientes, are missionaries to Mexico with The United Christian Missionary Society.

Texas Christian University
Fort Worth, Texas

COMMENCEMENT exercises were held for the first time in the Amon Carter Stadium at Texas Christian University, with Roy Breg of Washington, D. C., as speaker. Honorary degrees were granted to D. W. McElroy, of El Paso; Ewart H. Wyle, of Tyler, and Hollis Lee Turley, of the Pension Fund in Indianapolis. Approximately three hundred and forty young people received the baccalaureate degree.

The English department announced an eight-day extension of the itinerary of the "Literary Pilgrimage of Europe" this summer so as to include Southern France and Italy. The tour is conducted by Dr. Troy Crenshaw.

David Luo, a Chinese graduate student at Texas Christian University, has been accepted by The United Christian Missionary Society for work in foreign fields and will serve in Thailand beginning in 1955.

Atlantic Christian College
Wilson, North Carolina

Dr. Travis A. White, of Lubbock, Tex., president-elect of Atlantic Christian College, gave the commencement address at the institution on May 31. Dr. D. Ray Lindley, retiring president of the college, gave the baccalaureate sermon at the First Christian Church in Wilson that morning.

The college granted an LL.D. to T. J. Hackney, of Wilson, chairman of the board of trustees of the college. George Walker Buckner, Jr., of Indianapolis, editor of WORLD CALL, received a doctor of literature, and F. W. Weigmann, pastor of the Downey Avenue Christian Church, Indianapolis, a graduate of Atlantic Christian College in 1930, received the doctor of divinity degree.

Bethany College
Bethany, West Virginia

John S. Coleman, president of the Burroughs Adding Machine Company, Detroit, delivered the address at the one hundred and twelfth annual Bethany College commencement on June 7.

Lester McCallister, associate minister of the University Christian Church at Berkeley, California, has been named assistant professor in the department of religion at Bethany, to the position left vacant by the death of Professor I. T. Green. Mr. McCallister is a graduate of Transylvania College and the College of the Bible, and is a candidate for the degree of doctor of theology at the Pacific School of Religion.

Near the end of May the Faculty Club of Bethany honored three of its members at a "Twenty-five Year" dinner. Those honored were H. Newton Miller, professor emeritus of Bible school pedagogy; Forrest H. Kirkpatrick, dean of students and head of the department of personnel management, and E. E. Roberts, head of the department of journalism.

Dr. R. H. Kyler, professor of economics and business and head of the department, was named one of fifty economists chosen throughout the eastern and central United States to participate in a six-weeks' program of study at Case Institute of Technology during the summer. These scholarships are made available through the cooperation of the Republic Steel Corporation.

William L. Young, professor of history, has been awarded a faculty fellowship by the Ford Foundation and will study in the fields of economics and philosophy at Columbia University. He has been granted a leave of absence for one year in order to accept the fellowship.

A gift of $5,000 has been made to Bethany by Campbell Allen Harlan, of Detroit. The income from the gift is restricted for use as a scholarship in fine arts. His father was Alexander Campbell Harlan, namesake of the founder and first president of Bethany College.

Butler University
Indianapolis, Indiana

Butler University and WFBM-TV continued their televised educational programs during the summer with a course on child training, directed principally to mothers and primary school teachers. Two courses were offered during each of the two winter sessions, and approximately one thousand persons have enrolled in these courses thus far.

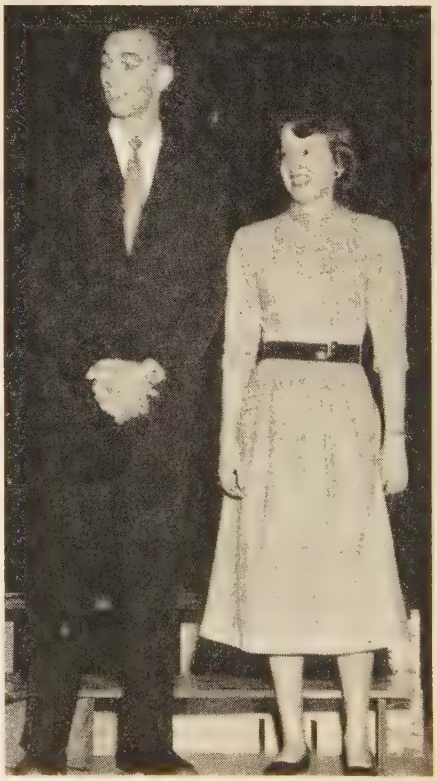
Howard Thomas Wood, Memphis, Tenn., gave the baccalaureate sermon on June 7 at the Commencement period at Butler University. Mr. Wood is president of the International Convention of Disciples of Christ and minister of the Linden Avenue Christian Church of Memphis. The Commencement address was given by Governor George N. Craig who also received a doctor of letters degree.

Dean Herbert P. Barnett, of the Art Academy of Cincinnati, was the Commencement speaker for the John Herron Art School which is an affiliate of Butler.

Transylvania Picks Its Two Leading Seniors

At Transylvania College's annual "T-Day" on Saturday, May 23, students honored the two outstanding seniors—"Miss Transylvania" and "Mr. Pioneer." Receiving the honors of the Lexington, Ky., school for 1953 were Stanley Hadley and Miss Peggy Humbert, shown in an informal pose at the right.

Several hundred persons attended the program which featured, in addition to the coronation, a breakfast, parade, reception and dance. At the breakfast on the morning of "T-Day," President Frank Rose told his listeners that Transylvania was on a crest of a new wave of student and alumni enthusiasm. He told of plans for the completion of building projects and the launching of a large funds-raising campaign.



Lunger Speaks at College of the Bible

Dr. Harold Lunger (right) receives the congratulations of President Riley B. Montgomery (left) and Acting Dean Myron T. Hopper, of the College of the Bible, Lexington, Ky. During the spring lectures Dr. Lunger brought seminarians a fresh picture of Alexander Campbell. In a series of eight lectures he examined "The Political Ethics of Alexander Campbell." Dr. Lunger is pastor of First Christian Church, Tucson, Ariz., an associate editor of PULPIT magazine and CHRISTIAN CENTURY correspondent.

Lynchburg College
Lynchburg, Virginia

Carl C. Gillespie, junior, of Tazewell, Va., has been elected president of the Lynchburg College student government for the year 1953-54. He is the son of Carl C. Gillespie, chairman of the board of trustees of Lynchburg College, and a third generation student at the College.

Co-chairmen for next year's Christian Life Conference to be held on the campus, November 2 to 5, are Barbara Jones and Richard Martin. T. B. Cowan, minister of Lexington, Ky., will be the principal speaker for the conference.

Christian College of Georgia
Athens, Georgia

Donald Graham and Franklin Shumake were licensed to the Christian ministry at the First Christian Church in Athens in May. They are students at the College. At the present time six churches are served by the students of the Christian College of Georgia.

Newton Fowler, Disciple student delegate of Youth-to-Asia, was on the campus of the University in May as a guest of Christian College and the University D.S.F.

Hiram College
Hiram, Ohio

Joan Smythe, daughter of Dr. and Mrs. Lewis S. C. Smythe, of the faculty of The College of the Bible, Lexington, Ky., is the new president of Chi Alpha, an organization of religious students at Hiram. Chi Alpha is responsible for the volunteer student chapel services held twice a week at noon, and once a month at 7:30 p.m., and is also the directing organization of the Religious Emphasis Week held annually.

Howard Smith, of Blue Island, Ill., was elected vice-president; Wilma Mantsch of Mantua, Ohio, secretary, and Richard Clawson, Tipp City, Ohio, treasurer. Howard is also president of the International Christian Youth Fellowship Commission, and will spend three months next year in visitation service as a subsistence youth worker for The United Christian Missionary Society in Eastern United States and Canada.

Phillips University
Enid, Oklahoma

J. Wayne Drash, minister of the First Christian Church, Birmingham, Ala., gave the baccalaureate address at the forty-sixth annual Commencement at Phillips University, and Roger S. Phillips, publisher of the UNITED NATIONS WORLD, was the Commencement speaker. Mr. Phillips is the grandson of T. W. Phillips, after whom the university is named. Approximately two hundred and sixty young people were graduated, twenty of whom received the bachelor of divinity degree. The degree of doctor of divinity was conferred upon Cecil A. Denny, minister of the Christian Church, Miami, Fla.; J. Wayne Drash, and Chaplain (Colonel) Edwin L. Kirtley, of Washington, D. C. A citation, the first ever given by Phillips University for meritorious service in the rural church, was given to George O. Bell, of the Oklahoma Christian Missionary Society.

William Woods College
Fulton, Missouri

Mr. Jacob M. Lashly, St. Louis attorney, delivered the Commencement address at William Woods College in late May. Mr. Lashly is past president of the American Bar Association and the Missouri Bar Association; president of the Metropolitan Church Federation of St. Louis, and president of the St. Louis Municipal Opera Association.

Eureka College
Eureka, Illinois

Dr. Harry Fuller, professor of botany, University of Illinois, gave the Commencement address at Eureka College in June. The baccalaureate sermon was delivered by Eugene Charles Beach, minister of the First Christian Church, Youngstown, Ohio. Degrees were granted to thirty-one students.

Mrs. Rosa Page Welch, of Chicago, was granted the doctor of humane letters degree, and W. T. Jackson, a graduate of the college in the class of 1889, and formerly a member of the faculty, was granted the doctor of laws degree.

Chapman College
Los Angeles, California

Chapman College's baccalaureate services were held on June 7 with W. Charles Sererens, minister of the University Christian Church of San Diego, and an alumnus of the college, as speaker. Dr. Gerald E. Kennedy, Bishop of the Methodist Church of the Los Angeles area, delivered the Commencement address on June 13 in the campus quadrangle.

Northwest Christian College
Eugene, Oregon

The Northwest Christian College Chorus, under the direction of Prof. Maud Skaggs Woodyard, and with Prof. Elwin Myrick at the organ, will provide music at the communion services held during the International Convention Assembly in Portland this month. The Chorus will bring special musical numbers for the youth program, and the Male Quartet will provide music for several events.

Butler School of Religion
Indianapolis, Indiana

Teddy Turner, School of Religion student, has been named winner of the 1953 Edgar DeWitt Jones International Sermon Contest. The prize of $250 was presented by First Christian Church, Bloomington, Ill.

The annual School of Religion alumni dinner was held on June 3 at University Park Church in Indianapolis. Avery Miley, pastor of First Christian Church, Greenfield, Ind., and president of the School of Religion Alumni Association, presided. Dr. Doyle Mullen, pastor of the Federated Church, West Lafayette, Ind., spoke.

Books About Spanish-Speaking Americans

Selected Reading for the Current Missionary Study

Within These Borders

IT'S full of facts, but it's not boring! It's a novel, but it contains many stories. It can be used as a stimulating study book, but it makes popular reading. It is the basic adult book about Spanish-speaking peoples in the United States, by John Scotford. We meet conquistadors and their descendants, Puerto Ricans and Cubans, Mexicans and South Americans. We follow the migrants, talk with workers in industry, visit with business men, listen to students. And everywhere we see the church at work, offering faith and friendship. *(1953. Cloth, $2.00; paper, $1.25.)*

—M.W.

Papi

"You're just a kid!" Angel, leader of one of the strongest gangs among Puerto Rican boys in East Harlem, taunted as he refused admission to the gang. To prove his boldness, Papi bounced a stone against a wall at just the right angle to hit a cop. Believing that the red-haired, energetic young minister who was opening a mission nearby knew he was the guilty party and might blackmail him, Papi led his own little gang into the program of the mission. This swift-moving story for teens, was written by Eleanor Hull, of *Tumbleweed Boy* fame. *(1953. Cloth, $2.00; paper, $1.25.)*

—M.S.

Everybody's Island

"You know," said twelve-year-old Avis, "I am beginning to like that family." Avis is the last member of the four-generation Lawrence family to decide that the Puerto Rican Mama and Papa Perez, with Alfredo, Fernanda, Luis, and Baby Manuel, are delightful neighbors. The Lawrences had moved from Connecticut to make their home in New York, the Island in this engaging story by Amy Morris Lillie.

While Avis is making up her mind about the Perez family, Alfredo learns that gangs are not really fun, Mama Perez begins to "neglect" her husband as the Anglo wives do, and the older Lawrences discover new ways to be American. *(1952. $2.75.)*

—L. B.

Who?

This digest-type booklet spotlights the Spanish-speaking Americans of the United States—the lost people in the hidden valleys of New Mexico, descendants of the earliest Spanish settlers; the Mexicans who cross the Rio Grande in a continuous stream, and the airborne invasion of Puerto Ricans.

As pick-up reading or as resource material for a youth or adult fellowship, *Who?* will give delight as well as enlightenment. You will want to turn first to the section on Jesse Ybarra and Mexican Christian Institute. *(1953. 50 cents.)*

—M. S.

North from Mexico

"Whether born in Spain or Mexico, the ancestors of the present-day Spanish-speaking people of the Southwest came 'North from Mexico.'" Carey McWilliams tells their story in interesting detail, from the days when civilization came to America in Spanish saddlebags to that recent morning when "the sun exploded" beyond Alamogordo and atomic "civilization" invaded the New Mexico hills where for three centuries Spanish descendants had lived in quiet isolation. A book for background reading. *(1949. $4.00.)*

—G. B.

Not With the Fist

Juan Perez is not a real person; he is a composite of many persons. His life, his experiences, his attitudes, are typical of many Spanish Americans living in our Southwest. The Perez family helps Ruth Tuck show how citizens of cities like Descanso mistreat Mexican Americans "with the elbows rather than the fists." Indeed, this book serves to mirror the dominant American attitude toward all minorities, and in an interesting, informal manner predicts results. A sympathetic account of Americans of Mexican descent. *(1946. $3.00.)*

—M. W.

The Puerto Rican Journey

New York City: destination of thousands of American citizens from Puerto Rico! Who these immigrants are and whence they came; how they compare with their countrymen at home; what their journey has meant in terms of livelihood; and how they have succeeded or failed in adjusting to life in New York City—all became the concern of a study made by Columbia University. The findings, published in this book by C. Wright Mills, give us a clearer understanding of our fellow Americans from Puerto Rico. *(1950. $3.00.)*

—M. W.

Two Excellent Pamphlets

Strangers—and Neighbors, by Clarence Senior, explodes "seven myths about Puerto Ricans," and suggests how we can help them become our good neighbors.

No Work Today, by Varden Fuller, tells of Juan Garcia, typical "Texican" who with his family hits the road early each spring to follow the crops.

Both these pamphlets are invaluable supplementary resources for the current study. *(25 cents each.)*

New Friends for Nena

This story by Margaret Clemens McDowell is one that will hold the interest of children and adults throughout, because it is a story based on true life. Everyone likes to make new friends and this was especially true of Nena Rivera, her brother Roberto, and her father and mother, who came to the mainland from their native Puerto Rico. The members of this family had some experiences which caused them bewilderment and unhappiness. But making new friends was one of their greatest joys. *(1953. Cloth, $2.00; paper, $1.25.)*

—F. M. H.

The Secret Suitcase

Dorothy W. Andrews and Louise B. Scott tell the story of a boy's adventures. Rusty really does have a secret suitcase and the reader does not discover the secret until the very end of the book. Rusty and his family leave California to make their home in New Mexico. Rusty finds it hard to get used to the idea of living away from California. He makes friends with Ricardo Montoya and his family and has many adventures with these new friends. Sharing his secret brings a change in Rusty's life. *(1953. Cloth, $2.00; paper, $1.25.)*

—F. M. H.

Women and WORLD HIGHWAYS

Michi Kawai: Christian

By GRACE K. KERR*

TWO days ago I stood at the bedside of Michi Kawai. Not a death-bed, but the gateway to glorious release and to perfect freedom in serving her Master.

A group of perhaps twenty were gathered about her in the small hospital room that had been hers for several months. Gay tulips and yellow roses vied with orchids growing among maiden hair ferns to bring beauty to that hallowed place. Each newcomer, to whom a tiny blue and white China bowl of water was offered, took from it a bit of absorbent cotton, pressed out the excess water, and then bent over Miss Kawai gently to moisten the lips, dry from labored breathing. How typically Japanese was this delicate touch!

At either side of the bed were Yuri and Yoshiko Isshiki, mother and daughter, who had given up everything else to care for their dearest friend. These two and Mr. Isshiki were in America when Miss Kawai was stricken last autumn. The mother, after an interval of thirty-four years, had gone back to her alma mater, Earlham College, Richmond, Indiana, for a visit. Her daughter, Yoshiko, had just matriculated as a freshman. When word reached them that Miss Kawai was seriously ill in a hospital, they decided to return to Tokyo at once. Yoshiko argued that unless she gave up college and came back with her father to take care of him at home, her mother would not be able to be with Miss Kawai in the hospital twenty-four hours a day, as she had been since the day she arrived in Tokyo.

Both of them were watching Miss Kawai intently. She was unconscious; as we watched she became more relaxed. The labored breathing, aided by oxygen, grew more quiet and then ceased. Those who had their fingers on her pulse exchanged glances, and we knew that she had left us.

The Last Days

Mrs. Sakata, a former pupil and life-long friend, began to pray—a prayer of great comfort. Someone started "Jesus, Lover of My Soul," and then Mrs. Isshiki began to speak. She told us that the last days of Miss Kawai's life had been colored by one dominant idea—that of *dendo*. There is no English equivalent in one word for *dendo,* which means preaching to those who know not Christ. Even in her dreams and in her delirium she kept saying she must get on with *dendo*. And then she would speak of her need of *waraji,* the straw sandals a devotee wears in going on pilgrimages, often with an extra pair slung from his shoulder. Clearly enough, though her body was bound to her bed, her spirit was off on *dendo* trips, offering a share of its marvelous faith to others.

An educator she was, to be sure, but primarily because a Christian school was to her the medium best suited to presenting the Christian life every day in a thoroughgoing way. She was a *dendo*-Christian first and an educator second; and always, in every relationship, an internationalist.

I am writing this before the day of the funeral to which people of all walks of life will flock. Nothing that may be said or done at that memorial service will be more meaningful than the simple ceremony of closing the casket this afternoon. Only those who had been closest to her were there in the living room of her little home. As each of us tiptoed in, leaving shoes at the door, we were given a single spray of freesia from the school gardens to lay beside our friend.

Mrs. Isshiki Spoke

Mrs. Isshiki spoke again, telling of the prayers Miss Kawai had offered for relief from pain when it became too intense. She always asked God to remember those who were suffering even more than herself; she never failed to breathe a prayer of gratitude as soon as relief came. During this last illness she was continually counting her blessings and saying how far they outnumbered her trials.

Next the pastor of the Japanese church of which she was an elder said with great conviction, "Jesus Christ is in this school now and he is not going to leave. *Keisen* School will go on witnessing for him." On that high note the simple pine casket was closed and a prayer sent up to the God who had given this wonderful woman to the world for seventy-five years.

What made Michi Kawai the woman she was? In the answer to that question lies the secret of her life—unflinching loyalty to the claims of Jesus Christ on her personal life and on all her talents in their relation to other people and to the world. A large order, to be sure, but one which made of her a person whose influence can never perish from the earth.

She was born near the famous Ise Shrine, the daughter of a Shinto priest, who was descended from a line of priests extending back about two thousand years. In her early teens she became a Christian in the Northern Star Presbyterian School in the city of Sapporo, Hokkaido.

After graduating from Bryn Mawr in 1904, she gave many years to the developing of the YWCA of Japan, serving as the executive secretary until 1925. Four years later she realized her dream of founding a school for girls that was out-and-out Christian. Beginning with nine pupils, it has grown to include a junior college and a separate agro-horticultural department. In 1941, Mills College conferred on her the degree of doctor of humane science.

Miss Kawai has written three books in English. The first, *Japanese Women Speak,* was the 1933 adult foreign mission study book in Canada and the United States.

The second, *My Lantern,* was dedicated to "all the friends along my pathway who have given me candles for my lantern." In this autobiographical book, concerned so largely with the founding of *Keisen* Girls' School, she quotes her friend, the great Inazo Nitobe, as having said, "Christ teaches us that behind every great achievement there is someone who has poured his very life-blood into it." May not these words have been a guiding star in Michi Kawai's own life?

Concerning the time of her mother's death, she writes, "I was so bowed down with grief that I felt I must undertake the most difficult task I could find, something that would leave no time for brooding." Years later during World War II this same spirit asserted itself when she launched out on the impossible and secured permission from the Japanese government to start a technical school of horticulture. This was at a time when retrenchment was the keynote and every new undertaking was being discouraged by the authorities. Her words speak for themselves:

Found a "Safety Valve"

"I must not mislead others into thinking that I was motivated solely by an altruistic spirit. No, I found a safety valve for my timid soul in this new pioneering work which demanded my thought and energy completely. Without it I might have lost mental balance. . . . "

Her last book, *Sliding Doors,* published in 1950, was dedicated to "my friends of other lands whose soft touch of understanding and open-mindedness will readily induce any door of my country to slide to let them see even our inner chamber, the real Japanese heart."

She speaks to us in the closing chapter of *Sliding Doors:*

"Faintly do I understand now that the foundation of the world is the cross and that everything beautiful, material or immaterial, has its root in the cross of Christ, the sacrificial love which is manifested through many channels. . . . I seem to stand on the top of Mt. Pisgah viewing the promised land of joy and beauty with prayer that my girls will always remember the true implication of *Keisen-Gaku-En,* the Blessed-Spring-of-Learning-Garden, and that they will realize that a tiny rivulet, if blessed, becomes a stream that feeds a river, which in turn joins with water from other rivers to flow from a powerful reservoir for the irrigation of thirsty wilderness places. I see also a vision of God's peace covering the face of the earth as the waters cover the sea. The national and international deserts will rejoice and blossom as the rose when the peoples of all climes are singing together:

'The Lord is my shepherd. . . .' "

*Mrs. William C. Kerr is a Presbyterian missionary in Tokyo, Japan. This article is reprinted by permission from *The Church Woman,* May, 1953.

For Adult Mission Study

THEME
Spanish-Speaking Peoples in the U. S. A.

AUGUST

"On Shadowed Thresholds"

THIS is the month we become acquainted with our Spanish-speaking neighbors in this country. If you have used the special section in the June issue of WORLD CALL, you already have met many of them and already are thinking of them as friends rather than strangers.

You doubtless have discovered that our Spanish Americans are very much like other Americans and that we have many common experiences. You may have discovered that there is no stereotype of the Latin—each person is an individual and should be accepted as such, just as every person differs from his friends, and family, in special ways. Of course, background and environment make differences in everyone's life, so the problems our Spanish American neighbors face may be different from our own.

Typical Problems

Many of the problems are essentially the same, however, although they may differ in degree and detail. Spanish-speaking Americans, too, must earn a living for their families. The type of employment they seek is restricted because of handicaps which limit many members of minority groups. For the most part the menial tasks have been relegated to them. But the barrier is not insurmountable. Some, especially in the larger cities, have entered many fields, including the professions. Such opportunities are few for most of them because they lack education and training, are unable to speak English and are unfamiliar with American customs. All too often the reason they cannot secure better employment is due to prejudice and exploitation on the part of their English-speaking neighbors.

Housing is a national problem—one that our Spanish American neighbors face with us. Their problem is more severe in that they are restricted for the most part as to where they may live. Here again some have broken through the barrier and own beautiful homes in residential sections of the cities. The majority, however, find it difficult to secure proper housing, and the Latin sections of most towns are a condemnation. The Latins' meager economy likewise increases their housing problem.

When we list education as a problem for ourselves, we usually think in terms of higher education, securing a college degree or vocational training. Many English-speaking people, however, face difficulty in finishing high school or find education a serious problem in diverse ways. Our Latin friends find even greater obstacles. Language is basic; economy is another factor; indifference on the part of some enters in; but discrimination adds to the problem.

We Are More Alike

Thus we realize that Spanish-speaking Americans differ little from us. Most of the differences lie in environment, background and external forces. English-speaking Americans are to a great extent responsible for such conditions. We should strive to lessen factors working against the Spanish Americans. We should seek to make our churches truly Christian, accepting Latin Americans as children of God. There should be no surprise in an incident like the following:

"For the first time a Christian migrant woman had been welcomed in a church in the community. Her eyes shone as she told about her experience. 'I went to the town people's church by mistake Sunday, but they let me stay. You know, they introduced me to the preacher and they even let me take the Lord's Supper.'"[1]

Additional Resources

Be sure to refer to the book page in this issue of WORLD CALL. You will find several helps suggested there. The books, *Not With the Fist* and *North from Mexico,* will prove especially valuable for this general study about Spanish-speaking Americans. *Time* magazine for April 27, 1953, has an interesting picture and article about "wetbacks" on page 29. Make use of *How!* and *Accent on Liberty* from last year's study; there are many articles in them about Spanish Americans.

[1]From *How—Home Missions Works for Human Rights.* Friendship Press. Used by permission.

Disciples of Christ young people serve migrants during the summer. Mrs. Charles Johnson, "participant" in the September program is shown seated second from left.

SEPTEMBER

"Among These Restless Throngs"

THERE are ample human interest stories for the study about migrants. You will find these in *Who?, How!, Accent on Liberty,* and the Public Affairs Pamphlet No. 90, *No Work Today.* Be sure to order the Report of the President's Commission on Migratory Labor, *Migratory Labor in American Agriculture,* from Superintendent of Documents, United States Government Printing Office, Washington 25, D.C. (Price, 75 cents.) This report quotes actual conversations with migratory laborers, contractors, growers, in addition to summarizing prevailing conditions and making recommendations.

"We're Having Unusual Weather"

We all comment—and complain—when the weather deviates from the normal: too much rain, a drought, a freeze, a late spring. It causes us no little inconvenience at times. However, inclement weather affects the very livelihood of the migrant workers. Let us suppose that the beet fields are supposed to be ready for work in May. The laborers arrive. They find that a late spring has delayed the crop for several weeks. There is no work, but the laborers still must eat. A charge account is set up—and soon the laborer is far in debt. When he is able to work, most of his wages already have been spent.

Rainy days and storms also affect the work of the migrant. Actually, according to the report of the President's Commission, the average migratory farm worker receives only about one hundred days of work per year, the maximum being six or seven months.

Migrant Workers

These are the drifting rootless ones,
Like tumbleweeds
They blow on bitter winds of fate.
No pathway leads
Toward home and small loved garden plot
Their fathers hoed;
For them—a stranger's shack and crop;
For them—the road!

—LESLIE SAVAGE CLARK[2]

Worship Services

The worship service for these programs are found on another page. The writer, Mrs. Harvey Lord, herself served migrants in the sugar beet fields of Michigan.

[2]From *The Christian Century.* Used by permission.

Youth and Missions

Habla Usted Espanol?

THOUSANDS of eyes and minds will shift in July to our oldest white settlers, the Spanish-speaking Americans. The oldest settlements in the U.S. were founded by the Spanish; our oldest church buildings were erected under their direction. Today more people of Mexican background live in Texas than in any other state. There are more Spanish-speaking than English-speaking people in several Texas towns. Many are active church members, growing in their devotion to Christ and seeking to lead others to the church. Too many are unacquainted with the Kingdom of God.

Some Mexicans work on the farms of southern Texas. Few of their children go to school. The low man on the totem pole is the "wetback," who has crossed the border illegally. Fear of deportation forces him to take any job at whatever wage his employer chooses to pay. He lives at a low level, unwanted except by his employer.

The Christian World Friendship Fund offers all Christian youth the opportunity of enabling Spanish-speaking Americans in Texas to help themselves by support of well trained ministers in four congregations and skilled leaders at the Mexican Christian Institute.

Corpus Christi	$1,900
McAllen (including $300 for kindergarten)	1,600
Robstown	1,200
San Benito	1,800
Mexican Christian Institute, San Antonio	
E. G. Luna, link support	$1,000
Jessie Ybarra, link support	2,600
Jessie Sanchez, link support	2,600
Other staff salaries	2,000
Clinic	1,450
Supplies	600
Care of building	500

The Search for Work

Not all Spanish-speaking Americans are in Texas. More than 100,000 follow the crops northward each summer. In addition, some 200,000 are imported each year under temporary contracts, plus 500,000 to one million wetbacks who illegally cross the border. Harvesting the crops, a short-term job, prevents the advantages of settled home life. Many states deny schooling to nonresidents. Living conditions are primitive. Long working days when crops are ripe precede days of no pay while the weather clears or a new crop comes in. The male migratory worker who gets more than 100 days of farm employment during the year is lucky. And many of these are short days that start late or end early. The typical migrant family in 1949 earned no more than $1,000 and had to pay from its meager earnings transportation expenses incurred in moving about in search of work.

C.W.F.F. seeks $1,500 for Disciple youth ministering to the spiritual and physical needs of migrants through the Home Missions Division of the National Council of Churches this year. Those recruited for summer service among agricultural migrants in the Mid-West include: Mr. and Mrs. Randel Martin, Elma Jane Newburn, Faye Feltner, Dorothy Ault and Helen Blackburn.

More Vital Churches

A more vital church for every congregation in your state is the C.W.F.F.-supported goal of $9,375 this year. Churches are strengthened by Chi Rho Fellowship camps, C.Y.F. conferences, World Fellowship Youth Meets, youth work leadership, leadership training, etc., guided by your state director of religious education. C.W.F.F. seeks $9,375 for work among college students on 46 campuses—"The mission field of the U.S.A."

A World Concern

"As much for others as for ourselves" led the International C.Y.F. Commission to specify one-half of the annual C.W.F.F. goal for work outside the homeland.

C.W.F.F. foreign work under the theme, "The Life and Task of the Church Around the World," solicits $27,500 for the eleven countries served by Disciples of Christ through the U.C.M.S.:

Puerto Rico—total annual support of McLean conference grounds	$1,800
Argentina—total annual support:	
of the Seminary	1,400
of Resistencia work	1,000
Paraguay—total support of the Coronel Oviedo work	725
Jamaica—total support of Christian College	1,500
Mexico—total support of Pabellon farm and school	1,500
Congo—medical care (total) of missionaries on the field including health check upon return to U.S.A.; one-half of dental costs	5,000
Union of South Africa—link support of the Basil Holts	2,750
India—rural work	2,250
Orissa—total support	4,000
Thailand—regular work	2,525
Japan—ministerial students	1,000
ministers' widows	500
Philippines—total support of:	
Northern Christian College, ministerial scholarships	600
Student Loan Funds	500
Harris School in Manila	450

("Total support" does not include link support unless so listed.)

This new C.Y.F. poster challenges all youth in the words of the youth theme for 1953-54. C.W.F.F. seeks youth's growing concern for Christian growth of all persons and peoples through the foreign and home missionary work of the Disciples.

Out of a Job!

Working out of a job is the missionary's constant task. Training native leaders firmly established the church on the mission field. A very few outstanding nationals are brought to the U.S.A. for specialized, advanced study. C.W.F.F. seeks $5,000 as half-scholarships for Juan and Urbana Santos from the Philippines, Dr. T. D. Sukhanandan, of India, and Miss Magdalena Gimena, of Argentina, to study in the U.S.A. this year.

234

Two-three-four is not only baby sister's learning to count. It is the number of languages and dialects in which Dr. Frank C. Laubach has taught people of 54 countries to read. Challenged because one-half the world's population cannot read or write their own language, C.W.F.F. seeks $5,000 for world literacy and Christian literature.

Acquaint youth with materials mentioned on other pages of WORLD CALL. Inspire youth to plan interesting mission sessions from *PM Pack* No. 7 and *Fellowship* No. 2 (available from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.). The annual C.W.F.F. Packet, sent to your minister in June, is free from the U.C.M.S., 222 S. Downey Ave., Indianapolis 7, Indiana.

Enrichment and Guidance Materials on Spanish-Speaking Americans

CHRISTIAN YOUTH FELLOWSHIP STUDIES CHRISTIAN WORLD OUTREACH—one copy free on request, U.C.M.S.

CHI RHO FELLOWSHIP STUDIES CHRISTIAN WORLD OUTREACH. One copy free.

WHO?—Illustrated magazine-type booklet for seniors. 50 cents.

PAPI—Novelette for intermediates. Cloth, $2.00; paper, $1.25.

DISCIPLES OF CHRIST AND SPANISH-SPEAKING AMERICANS. 25 cents.

—CHARLES C. MILLS

Echoes— *from Everywhere*

New Entrant Joins the Fray In India's "Battle of the Bookstalls"

A NEW entrant in what has been called "The Battle of the Bookstalls" has come to India from the U. S. Information Service. This is a set of nearly fifty American books in eight languages and selling at prices ranging from six annas (less than a dime) to Rs 2/8 (45 cents) with an average running to about 30 cents. It is common to find on Indian railway and bus terminal bookstalls everywhere cheaply printed Russian Communist propaganda books, hosts of luridly-covered paper-bound American mysteries, westerns and murder stories, and expensively-produced U. S. and British best sellers.

The new reprints of U. S. novels, biographies and fact books are designed to present knowledge of American life. Titles vary widely and include Gunther's *Roosevelt in Retrospect,* Overstreet's *The Mature Mind,* Franklin's *Autobiography,* Benet's *America,* Rawlings' *The Yearling* and Stewart's *Fire.*

—Roland E. Wolseley
Worldover Press

An Orphan Develops in Mind, Body and Christian Outlook

Rukhmani stood up in junior church and read her little farewell speech to her missionary: "I thank you for being kind to the orphans . . ."

She continued her reading but I saw in my mind the picture of her former life. I could see her blind mother walking up the path, carrying in her arms a little skeleton of a baby and leading this little girl by the hand. I recalled how shy the little thing was, and her hair that was so pretty and glossy now—it was a matted mop on her head that day! When I asked her mother how she expected to make a living after giving up an immoral life and becoming a Christian, she answered that she would be willing to learn. She was put on as a grass cutter in the school compound and thus was able to earn a living.

A year passed and the blind woman had a new look in her face as she told me how her little girl was learning Bible stories along with her.

One sad night a few months later, the blind mother passed away, leaving the two children as orphans in our hands. The boarding schools of Mungeli and Pendra Road have worked wonders for the little girl. As I looked at her that day in church I could hear the Master saying, "Inasmuch as you have done it to one of the least of these, you have done it to me."

As the meeting continued I could see in my mind's eye thousands of these people around us and I wished that all of them might have the chance to develop their minds, bodies and spirits as had our own little Rukhmani.

—Mildred Reynolds
Bilaspur M.P., India

University Graduate Sees Bible For First Time at Philippine Fair

It was not long after I had gone on duty for the morning hours at the Philippine Federation of Christian Churches' booth at the Philippine International Fair. The dusting had been done and the guest book put out for visitors to sign. The displays had been put in order. Then a well-dressed young man came in to look around. He stood looking at the wall size map of the Philippines showing with painted dots, stars and crosses the location of Protestant churches, schools and seminaries, and hospitals all over the Islands.

Then he studied the plaque showing the statistics for the fifty-year period of Protestantism in the Philippines—3,000 churches, 500,000 members, 76 schools, colleges and seminaries and seven hospitals.

As he turned he saw the altar and pulpit with a large Bible open on it. He went over and looked at it intently and then asked, "What is this? Is this the Bible? May I read it?" I went over and we talked about it and what its message was. "Where can I get one?", he asked, "that I may read it" I directed him to the booth of the American Bible Society next door. As he started to leave, he said, "I am a graduate of (an outstanding Catholic school here), but this is the first time I have ever seen a Bible."

—Mrs. Hubert Reynolds
Philippines *Mission News*

"Retired" Missionary Continues Work Of Evangelizing Japanese at 77

The year 1952 was another year of God's redemptive hour in Japan. The gospel still works. A young man who twice attempted suicide was gloriously saved out of his despair. A juvenile delinquent publicly confessed his wayward ways and started life anew. The head of a labor union with 800 members took a stand for Christ. The wife of a town mayor and her friend, the wife of the chairman of the town council, together started life anew with Christ. In the 284 meetings held, there were 4007 first decisions and 3502 rededications.

—William Axling

(Mr. Axling, 77 years old, was the roommate of Dr. Stephen J. Corey, former president of The United Christian Missionary Society, when the two were in school at Colgate-Rochester Seminary. He is continuing his evangelistic work from Tokyo.)

"The Hidden Heart" to Be Ready for Distribution in September

Pictured at left is a scene from a new movie on stewardship, "The Hidden Heart." The film will be ready for distribution to churches about September 1. A special showing of the film is scheduled for the International Convention in July. Disciples participated in sponsoring "The Hidden Heart" through the department of audio-visual services of The United Christian Missionary Society and Unified Promotion.

Missionary Worship Service

Theme: *The Sound of Many Voices*

August

"The voice of thy brother's blood crieth."

Call to Worship:

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there.
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Let Us Pray: "O God, author of eternal light, lead us in our worshipping this day; that our lips may praise Thee, our lives may bless Thee, our meditations may glorify Thee; through Christ our Lord. *(Sarum Breviary,* 11th Century)

Hymn: "Dear Lord and Father of Mankind" *(Christian Worship: A Hymnal,* 411)

Scripture: Genesis 4:8-11

Meditation: How filled with pathos is this ancient story of God's encounter with Cain. In a fit of jealousy and anger Cain has taken his brother's life, and then hardly has the blood soaked into the ground when God's voice is heard, "Cain, where is Abel your brother?" He would love to have stilled the voice, but he knows he cannot. If he does not answer, the awful question will be asked again. And so he asks in self-protection, "Am I my brother's keeper?"

But the very asking implies that somewhere deep inside, he understands the nature of the universe, by which he *is* his brother's keeper. And so, though filled with fear, he is not too surprised at God's response, "Your brother's blood is crying to me from the ground."

It was the ancient belief that shed blood poisoned the soil and eventually destroyed the murderer. Though we today do not believe that that is literally true, we do know from experience that when we feel hatred or anger, attitudes which Christ has pointed out as being akin to murder, a portion of our own soul is poisoned.

Let us think for a moment about our relationship toward our minority brothers, how we kill in subtle ways, and how their blood cries back and makes us the victims, also.

First of all, we kill the spirit of minority peoples by passing on careless, stereotyped statements like: "Let them stay in their place and I'll stay in mine," "If you give them an inch, they'll take a mile," and "God must have meant it this way." You can name many others equally careless and poisonous. But the blood cries back and poisons us, too—ours is the poison of slipshod thinking and stunted mental growth.

Secondly, we partake of something akin to murder when we are guilty of apathy and unconcern. For was it not Jesus who, when accused by the Pharisees of healing on the Sabbath, asked, "Is it lawful on the Sabbath . . . to save life or destroy it," the implication being that simply to do nothing was to do harm?

We may never participate in open rebellion against minority racial groups in our community, but do we ever make a positive effort to get acquainted with them? Or to learn about their achievements and outstanding abilities which will enhance community respect for them? Or do we teach the children of our home happy associations with them at school?

When some individual or collective need arises among minority groups in our community, do we approach that need with the same concern we would give to the needs of any other fellow townsmen? Christ is very close to those who are in need. He bears their griefs and carries their sorrows, and is so much involved in others' sufferings that he can say literally, "As you did it to one of the least of these my brethren, you did it to me."

But again, the blood cries back from the ground, and the unconcerned and apathetic are made the victims also. For they share the situation of those poor souls who, in the parable, cried back in astonishment, "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?" So unconcerned were they that they didn't even realize they had failed!

Lastly, we kill by giving to the body, but forsaking the spirit. Real help comes from "Not what we give, but what we share, For the gift without the giver is bare."[1]

Entering into a human, friendly relationship with minority brothers is better than giving a coat, even to the most thinly clad.

But we cannot say suddenly, "Make way now! I am going to start being friendly." Rather, these attitudes of concern and brotherly love must spring from the deepening of our own Christian experience. By God's help, we can fulfill our mission as our brother's keeper.

Let Us Pray: Show us, O God, how to live together as brothers. Prick our consciences lest we fall away into apathy and unconcern. Guide us as Thou wouldst a little child into the deeper meaning of "brother's keeper." And now, O Lord, accept these gifts which we are about to bring to Thee as a token of our concern for minority peoples who live in our midst. We pray in the name of him whose sympathy and love are unsearchable, even Christ our Lord. Amen.

Offering and Benediction

[1] From Lowell's "The Vision of Sir Launfal."

September

"I heard what seemed to be the voice of a great multitude."

Call to Worship: Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying,

"Hallelujah! For the Lord our God the Almighty reigns." *(Rev. 19:6)*

Let Us Pray: Oh, Thou, who by Thy grace dost draw men unto Thee, and who by Thy love dost compell men to join together as a great multitude to sing Thy praises, hear also, O Father, the voices of the multitudes who cry out in need: the sick who cry for healing, the hungry who cry for food, the homeless who cry for shelter, the unwanted who cry for love. For we pray in the name of Him who had compassion on the multitudes, even Jesus the Christ. Amen.

Hymn: "Where Cross the Crowded Ways of Life" *(Christian Worship: A Hymnal,* 519)

Scripture: Revelation 7:9-12

Meditation: The scripture just read portrays in dramatic form the joy which will abound at the end of the age, when in the new Kingdom the multitude "from every nation, from all tribes and peoples and tongues" will join in one great voice to sing God's praises.

Such a magnificent drama is this scene of the multitude! Often, however, the voices of the multitudes in our day are not so joyous. Think of the groups who are bound together only because they have a common plight; who could scarcely be expected to sing of God's love, because so devoid of love have been their experiences with their fellowmen, that they hardly know what love is.

I am thinking especially of migrant laborers—wanderers upon the highways of this nation. In numbers they are a multitude, but their voice scarcely rises above the din, for they have no stable community out of which to speak.

They are here today, and gone tomorrow, always living at the mercy of the community where they temporarily reside. They are needed in an area for a short time only—let us say during a particular crop harvest—and then generally they are wanted out of the way until the next year. Because of the resulting insecurity, their long struggle to get ahead, and the seeming inevitability of their situation, they sometimes develop an apathy toward life.

Voices of a group of Spanish-speaking migrants in the sugar beet area of Michigan could speak of many things. They could speak of broken contracts: the company representative who signed them up in Amarillo promised adequate transportation, and then later appeared with a cattle truck so crowded that many had to stand during the long, long trip to Michigan. They could speak of unfair prices in the town: being paid at the end of the harvest, they had to run accounts with certain merchants who chose to profit at their expense. They could speak of dreams almost too good to be true: of a permanent home in the community, for instance, and a chance to send their children to school. They could speak of gratitude in their hearts for the churches in America who do seem

to care what happens to them, and who thus send workers to organize child centers, recreation programs, and worship services for them, and to be a liaison between them and the community.

Christians know that deeply imbedded in their religion is concern for the migrant. Do we not read in Deuteronomy, "(God) executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner therefore; for you were sojourners in the land of Egypt"?

How, then, shall we show our love toward the sojourners in our midst? First of all, we can pray for their welfare, and for the Christian work that is being done among them. Secondly, we can support that work with our missionary offerings. Shall we express our concern now with our gifts?

OFFERING AND BENEDICTION

MAY SWEET LORD

In Memoriam

Mrs. Margaret L. Frazee, April 23, Pasadena, Calif. Attended church school and church to the last. In 1920 was missionary superintendent of Pasadena Central Church Sunday school. Spent that year with Miss Emma Lyons, of Nanking, after attending World Sunday School Convention in Tokyo, Japan.

Mrs. Elizabeth McCormick, April 16, Scranton, Ia. Member of the Scranton Christian Church many years. Member of the Women's Missionary Society since 1915. Taught adult classes and inspired others to Christian living. A devout Christian. Age 93.

Charles Finch, April 12, Macon, Mo. Former minister of the Christian Church at Fairfax, Mo. Was graduate of Cotner College and held many pastorates in the West. Survivors include his wife, Grace Wilee Finch, two daughters and a son.

Edith Gordy Kiger, April 7, Raleigh, N.C. Loved church women's work. Was a home-keeping wife and mother. Ill for more than three years but worked for her church when she could. Her constant refusal to be morose was an inspiration to all.

H. L. Dannen, April 13, St. Joseph, Mo. Active member of Wyatt Park church and teacher in the church school. Chairman of official board. Member of Board of Managers of The United Christian Missionary Society.

O. Slack Barrett, April 4, Cincinnati, Ohio. Was for five years a member of the Board of Trustees of The United Christian Missionary Society.

What It Means to Be a Protestant in Mexico

(Continued from page 29)

Gonzalo, almost thirteen, is quite an athlete. If he weren't a Protestant he would be dead.

Arturo was taken to Hope Hospital for a check-up. "Let's take out his tonsils before he has time to get scared," Dr. Avila suggested and proceeded to do so. He had wanted to do that operation for some time but Arturo's mother was reluctant. By-passing the mother proved to be the simplest way.

"Only Dr. Avila"

"For an operation only Dr. Avila, and for good care only Hope Hospital," said a former patient, driving 300 miles in a truck when she was told that she needed her appendix taken out. It proved to be a tubal pregnancy that had ruptured some four days before her arrival, but she got along fine.

Recently a Protestant woman needed large amounts of blood. Members of the Aguascalientes church presented themselves in a steady stream as donors.

"Do you mean they give their blood free?" a Catholic doctor asked in astonishment. "We can hardly get our people even to sell their blood."

Being a Protestant is good for your health, all things considered.

Social Life of Own

Although high society is not open to Protestants, they have a splendid social life of their own, home centered and church centered. Dancing and card playing are discouraged, but folk and square dancing, plus any number of games make for hilarious social occasions. Of course nothing can be more fun than youth conferences. The church has all kinds of fiestas for all ages. Birthdays, holidays, visitors—anything can be a motive. Mexican fiestas are naturally colorful and gay; the church adds fellowship and love to make them unforgettable. Such social life is wholesome. It furnishes fun without regrets.

The Protestant church gives its members a Christian training not to be found elsewhere in Mexico. People are taught to be truthful and honest, kind, serviceable, trustworthy and interested in the whole world. They become the best citizens of the community and are usually the only ones to help the needy people across the land and seas.

Pays in Business Way

In spite of prejudice and intolerance it usually pays in a business way to be a Protestant. The man who is frankly and proudly a Protestant is frequently trusted more than any other. It was not considered unusual that when a Protestant girl resigned as cashier in a big drug store the owner began to look for another girl from the same church to take her place. A reputation for honesty is important.

Of course the biggest advantage in being a Protestant is the faith that is within one. Our people know what they believe. They know God as loving and kind, all-powerful and orderly.

It is not a Protestant woman who sighs: "It is God's will," when her neglected baby gets sick. Protestant women recognize their responsibility.

It was not a Protestant man who contracted with God to do a pagan dance in front of the church if his sick wife were spared, and then deceived his employer in order to be able to keep his bargain. Neither was it a Protestant university student who dropped written prayers to St. Joseph in seven churches in order to get him to ask God to help her. Protestants talk intimately with God.

Loves Wife and Children

It was a Protestant youth who looked lovingly at his three little ones asleep one night and remarked to his wife, "I don't mind you and me having to sacrifice while I study for the ministry but I hate to sacrifice the children. We must remember that God furnished a way out for Abraham when he was going to sacrifice Isaac, and have faith that he will take care of our youngsters too."

Faith and fellowship with God. Those are the best things that a Protestant in Mexico possesses.

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How Army Wives Help

By MRS. DOREEN WALKER*

THERE seems to be a prevalent belief that foreign mission work is confined to salaried, full-time missionaries and their assistants. While stationed with my husband in Japan, I found, to my surprise and satisfaction, that quite the contrary is true. American women working through clubs and chapels did much to further Christianity among the Japanese. Orphanages, old folks' homes, hospitals and individuals were helped by various means; and when the question was asked, "Why are you helping us?" we could say, humbly, "Because we are Christians."

Clothing Collected by Groups

Each Christmas clothing was collected by all our groups in Japan and was distributed to orphanages with the provision that each child got at least one item for himself. Parties were given for the children, and we served hot chocolate, cookies and oranges—because it was Christmas and a time for giving.

In our area near Tokyo our particular group sold cakes to finance a party for the entire staff of workers and patients in a tuberculosis sanatorium. We bought gifts for each person regardless of position, and even though they were meager, we presented them to each individual, adding hot chocolate and cookies and good cheer. Happiness knows no language barrier! The American women sang Christmas carols and hymns and the Japanese sang in their language, and a few more converts were won for the missionary-doctor who managed the hospital.

Converts Won by Love

Converts were won by love and kindness in a home for wayward girls managed by an elderly Japanese minister. Our group sent women's clothing to the school, plus newspapers, cloth scraps and old bottles. The latter three items were used in various ways to provide a small income for the home and its residents. Each bit of kindness tended to promote the question, "Why?" Again, the Christian principles could be explained. Each smile was a great reward for our time and effort.

Orientation Programs Set Up

The original orientation schools for Japanese war brides were set up by Christian Women's Associations in the Tokyo-Yokohama area. These schools were discussed and prayed over, and were operated with understanding and kindness. They did much to make for an appreciation of Christianity, not only for the girls but with their American husbands as well.

Much credit should go to the Japanese themselves, who look to us as a Christian nation. Many groups of Japanese requested Americans to teach them English, and in some cases they asked for the Bible to be used as their textbook. This has always been a great inspiration to me. Those who undertook this task were ordinary individuals who had to struggle with the language barrier in addition to teaching the English language and Christian beliefs.

School for Ministerial Training

Near our base there was a school where young Japanese men and women were being trained for the ministry. The men were pledged to return to the rural areas of Japan and preach there, rather than in the cities. These young persons were in great need of clothing and the part of our clothing collection at our chapel which was turned over to them was gratefully received.

Touching Incident Told

One of the most touching incidents of my stay in Japan came as a result of this benevolent effort. Three evenings before Christmas one year, four of the young men from this school were going from door to door on the base and caroling folks they knew. I was impressed, not only by their beautiful singing of our carols in Japanese and English, but also by the fact that, while six inches of snow lay on the ground, only one of them had shoes, and this one did not even wear any socks with his wooden clogs! Yet these boys were so motivated by Christian faith and love that they knew well the meaning of Christ in Christmas.

Yes, much mission work can be done and *is* being done by laymen all over the world. It is progressing quietly, to be sure, but it is leaving a much greater impression than is realized. Christ said, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

*Mrs. Walker went to Japan to join her husband, a T/Sgt. in the Army of Occupation. The story illustrates the manner in which thousands of army wives make opportunities for Christian service wherever they find themselves. The author now lives at 731 Amsden Street, Amarillo, Texas.

Mission Worker Finds Boy Who Eats Spinach

Ramon Serna recently came to Pabellon with his family to work on the Mountain of Light Farm. We had wondered just how good he was going to be in dealing with boys, but this incident put our minds at rest.

Little David Serna, three years old, did not like spinach. But there just wasn't any other vegetable in the market one day, so he found spinach on his plate at noon.

"I don't like it," he muttered fiercely.

Mr. Serna put his ear to David's tummy and listened. "Your little insides say they want you to eat it any way, so they will have fuel to make you strong enough to ride on the tractor."

David ate the spinach . . . with a smile. Then he put his hand on his tummy and looked very serious for a moment. Was he going to be sick? No.

"Papacito!" he shouted gaily. "My little insides say that now they need some candy to make me sweet!"

David got the candy.

—ELLA HUFF KEPPLE

Pabellon, Ags., Mexico

● *How to follow the light of Bible truths to the heights of Christian living*

CLEAR of the BROODING CLOUD

by Jack Finegan

Minister of University Christian Church, Berkeley, California

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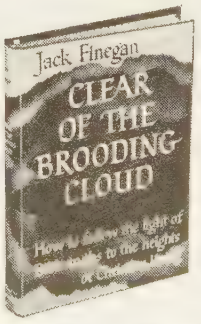

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WORLD CALL NEWS ROOM

IN the light of the changing educational status in Mississippi and the new needs that are arising, the program of Southern Christian Institute, Negro junior college and high school located in Edwards, Miss., will be revamped and broadened, according to an announcement made by Mrs. Alice G. Buckner, executive secretary of the department of institutional missions of The United Christian Missionary Society.

A survey committee, headed by Harlie L. Smith, president of the Board of Higher Education of the Disciples of Christ, has made recommendations for this new, expanded program. Until the time when the new program can be put into effect, the school suspended its academic work, effective with Commencement on May 31.

Lyle V. Newman closed his work as national director of urban work in the department of church development and evangelism of the United Society on June 30 to become pastor of the Madison Ave. Christian Church at Huntington, W. Va.

Mr. Newman came to the Society during the Crusade as supervisor of city evangelism. Following the Crusade he became the first national director in the field of the urban church.

Joe R. Babb has resigned as national director of field program for the United Society's department of religious education. On Sept. 1 he will become secretary-director for the Christian churches of Louisiana. Mr. Babb's five years with the national staff were preceded by a four-year period of service as state director of Christian education in Texas.

Mr. and Mrs. Thomas Hanna (Tom and Susan) have returned from a two-year period as fraternal workers through the World Council of Churches. They served in France, Belgium and Germany.

Death came recently to a member of the Board of Managers of the United Society and to two former members of the Board.

H. L. Dannen, a member of the Board of Managers, passed away Apr. 13 in St. Joseph, Mo. An active member of the Wyatt Park church there, he had served for years as a teacher and as chairman of the official board.

O. Slack Barrett of Cincinnati, Ohio, died there Apr. 4, following a heart attack. For five years Mr. Barrett was a member of the Society's Board of Trustees.

Mrs. Evangeline Kling George of Des Moines, Iowa, died in that city Apr. 15. Mrs. George was one of the first members of the Board of Managers of the United Society and served in that capacity for ten years.

Two employees of the service department of the United Society retired June 30. Mrs. Leona Binford had served as a clerk in the mail room for a period of five years. Miss Esther Miller had worked in the transcribing section since December, 1942.

Miss Elaine Taylor, a senior at Northwest Christian College, Eugene, Ore., will assist in the nursery-kindergarten of All Peoples Christian Church and Community Center in Los Angeles during the summer.

The quota of 20 young people for the Jamaica Work Camp, June 22-July 31, has been filled, according to Barton A. Hunter, national director of social education and action of the United Society, who has been in charge of plans for the camp.

Mrs. Virgil A. Sly will be tour mother for the second annual Christian Youth Fellowship Tour to Mexico this summer which will be conducted by Charles Mills, national director of youth missionary activities for the United Society. The tour will start in St. Louis, Mo., July 29, proceed to San Antonio, Tex., and points of interest in Mexico, returning to St. Louis, Aug. 20.

Dr. Stephen J. Corey, president emeritus of The College of the Bible, Lexington, Ky., and former president of the United Society, moved to California in May. Dr. and Mrs. Corey are at home temporarily at 2315 Hill St., Santa Monica, Calif.

Missionary Register

Departing for the Field:

Dr. Moti Solomon returned to India June 4. During the past year she has been studying in New York at Bellevue Hospital and New York Polyclinic.

Miss Ruth Leslie returns to Mexico in August after regular furlough.

Mr. and Mrs. Byron Spice, transferred from Mexico, will go to Paraguay in August.

Mr. and Mrs. Robert Nelson will return to Jamaica in August after two years at home for study and furlough.

Arriving from the Field:

Mrs. Virginia Clarke arrived in New York May 19 from Bolenge, Africa, on medical furlough.

Dr. Hugh J. Williams arrived May 21 on regular furlough from Puerto Rico, joining Mrs. Williams who came to the United States in January.

Miss Myrle Ward arrived in the United States in June on regular furlough from Jamaica.

Miss Edith Clare Walden and Miss Vida Elliott arrive in New York June 30 on regular furlough from India.

Mr. and Mrs. Fred Hughes will arrive in the United States in August on regular furlough from Paraguay.

The department of Latin America of the foreign division of the United Society regretfully announces that it has received the resignation of Miss Ruth Knowlton as a missionary to Paraguay. The resignation takes effect July 1.

Japan Missionaries Home on Furlough

Mr. and Mrs. Aigi Kamikawa (at right), missionaries on their first furlough from Japan, discuss field speaking schedules with Miss Lois Omer, departmental associate at Missions Building in Indianapolis. Shown with the Kamikawas is their daughter, Ruth.

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GLADYS C. MURRELL. Rich in worship values, these 27 story services are designed to meet the particular needs of women's groups. Each service is centered around a brief, vivid story, rich in interest and appeal. **$1.25**

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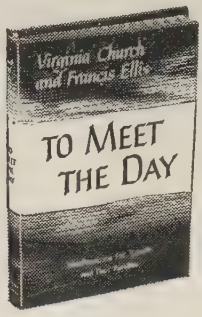
GLADYS C. MURRELL. The materials for 24 inspiring worship services—each based on an interesting, easy-to-tell story. "There is much material here for splendid devotional periods."—*Church Management.* **$1.25**



Doorways to Devotion

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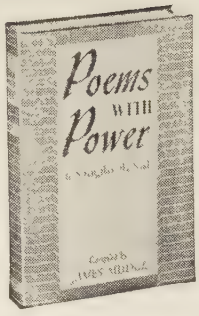
GLADYS C. MURRELL. "Women's organizations will welcome this book of thirty worship services built around thirty women of the Bible. Each meditation is written to stress the spiritual grace which is the theme of the service."—*Zions Herald.* **$1.25**

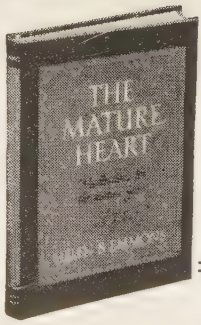


Ways of Praying

MURIEL LESTER. A practical, helpful guide to more effective methods of enriching the spiritual life—by one who writes out of her own rewarding experiences. "Seven chapters planned to help anyone live better a life of prayer."—*World Call.*
Paper, **20 cents**

Poems with Power to Strengthen the Soul

JAMES MUDGE. A rich, inspiring selection of 1,348 poems from the literature of the ages—poems to give strength against great temptations, and gay little verses to battle monotony and discouragement. **$1.95**



I Was There When It Happened in China

MARY CULLER WHITE. The story of a missionary in China between the years 1937 and 1943. It will bring a deeper appreciation of the entire missionary movement—and the desire to walk with Christ along the broken roads of the world.
Paper, **50 cents**

The Mature Heart

HELEN B. EMMONS. Here are 150 inspiring meditations for everyone who believes "the best is yet to be"—who seeks increasing spiritual strength to enrich the mature years. Printed in large, easy-to-read type, *THE MATURE HEART* points to ways of living worthily and serving God and mankind every day. **$3.50**

To Meet the Day

VIRGINIA CHURCH and **FRANCIS C. ELLIS.** These 118 meditations are intended primarily for youth in their early and late teens. They may read them alone or in family devotions, and may use them as source material for devotional services in youth groups. Adults will find them helpful in the guidance of youth. **$1.75**

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Book Chat

(*Continued from page* 16)

the ethical implications of the study from a purely Christian point of view.

Businessmen ought to read this book for its educational and moral value and the widening of their sense of ethical responsibility. Preachers should read it carefully to temper the disposition to go off "half cocked" in radical pronouncements about the business scene. We need the critical approach to this important problem but it must be seasoned with common sense and wide information. Our business practices are so influential on the whole ethical life of America as to warrant a continued and well-informed scrutiny. No sensible businessman could resent this work.

STANLEY I. STUBER has prepared what he calls a *Primer On Roman Catholicism For Protestants.* His method is to quote a Catholic authority on some subject like "The Authority and Power of the Pope" and then follow it with a section called "The Protestant Point of View." Doing this with more than twenty themes gives striking contrast to the Roman Catholic and Protestant ideas of religion. The method makes for a good classroom volume.

Books Mentioned in Book Chat

WITH GOD IN RED CHINA, by F. Olin Stockwell. New York. Harpers. 256 pp. Price $3.00.

THE COURAGE TO BE, by Paul Tillich. New Haven. Yale University Press. 200 pp. Price $3.00.

SOCIAL RESPONSIBILITIES OF THE BUSINESSMAN, by Howard R. Bowen. New York. Harpers. 276 pp. Price $3.50.

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS, by Stanley I. Stuber. New York. Association Press. 276 pp. Price $2.50.

THE ROUND WINDOW, by Elizabeth C. Allsbrom. Jacket and illustrations by Jeanyee Wong. New York, Friendship Press. Price $2.00, cloth; $1.25, paper.

Twelve well-told tales for primary children, suitable for home, study groups or worship services, attractively designed and printed.

A SHIP SETS SAIL, by Jean M. Fraser. New York, Friendship Press. Price $1.00, paper.

The secretary of the Youth Department of the World Council of Churches writes of issues discussed by Christian young people around the world.

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Publications Received

THAT THE WORLD MAY KNOW, by Charles W. Ranson. New York. Friendship Press. Price, paper, $1.25; cloth, $2.00.

THE UNFINISHED REFORMATION, by Charles Clayton Morrison. New York. Harper and Brothers. Price, $3.50.

MANY HANDS IN MANY LANDS, by Alice Greer Kelsey. New York. Friendship Press.

THE CHORALE THROUGH FOUR HUNDRED YEARS, by Edwin T. Liemohn. Philadelphia. Muhlenberg Press. Price, $2.50.

WHO?, by Mae Hurley Ashworth, editor. New York. Friendship Press. Price, 50c.

VOICE IN THE GARDEN, by Harold W. Kimball, Jr. Boston. Christopher Publishing House.

HOW TO BELIEVE, by Ralph W. Sockman. New York. Doubleday and Company.

MISSIONS UNDER THE CROSS, by Norman Goodall. New York. Friendship Press. Price, $2.75.

COME BEFORE WINTER, by Carroll Voss. Philadelphia. Muhlenberg Press. Price, $3.75.

HERALDS OF THE GOSPEL, by H. T. Lehmann. Philadelphia. Muhlenberg Press. Price, $1.50.

WHAT IS LIFE?, by Jack Wyrtzen. Wheaton, Ill. Van Kampen Press. Price, 50c.

OUTLINE OF PSYCHOLOGY, by Wallace L. Emerson. Wheaton, Ill. Van Kampen Press. Price, $6.00.

THE SECRET SUITCASE, by Dorothy W. Andrews and Louise B. Scott. New York. Friendship Press. Price, paper, $1.25; cloth, $2.00.

THE CHURCH WE CANNOT SEE, by Nelle Morton. New York. Friendship Press. Price, paper, $1.25; cloth, $2.00.

SOCIAL RESPONSIBILITIES OF THE BUSINESSMAN, by Howard R. Bowen. New York. Harper and Brothers. Price, $3.50.

THE ROUND WINDOW, by Elizabeth Allstrom. New York. Friendship Press.

THE KREMLIN VERSUS THE PEOPLE, by Robert Magidoff. New York. Doubleday and Company.

THE POLITICAL YEARBOOK, 1952, from The Reporter magazine.

FAITH AND FREEDOM, by George Earle Owen, Manila, Philippine Federation of Christian Churches. Illustrations by Solomon Saprid.

This well organized little volume had its origin in a series of lectures Dr. Owen delivered at Union Theological Seminary in Manila. In its 116 pages it gives a remarkably comprehensive discussion of the problem of religious freedom and seeks to give the Christian answer.

THE CHORALE THROUGH FOUR HUNDRED YEARS, by Edwin T. Liemohn. Philadelphia, Muhlenberg Press. Price, $2.50.

A scholarly study of the development of the musical settings of congregational hymns. The author is the chairman of the music department of Wartburg College and choir director.

Seeks Eddy Material

WORLD CALL has received a letter from Dr. Kirby Page, author of the column, *Living with Peace of Mind,* and many religious books. Dr. Page is seeking help in assembling material for a biography upon which he is working. The proposed title of the book is, *A Valiant Prophet: The Life and Times of Sherwood Eddy.*

In his letter Dr. Page says, "I need letters, clippings, articles, photos and pictures. A long section will be devoted to his traits of character, his devotion, zeal, faith, courage, selflessness, etc., and I am seeking a host of illustrations of these qualities."

Dr. Page's address is Post Office Box 247, La Habra, California.

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Living with Peace of Mind

By KIRBY PAGE*

IF we are to be diligent in our search for the will of God for our lives, we must be possessed by strong conviction that God has a will, a purpose, a procedure for us to follow. This requires belief that the Eternal is capable of thought, emotional expression and purposeful action.

For me this means that God is personal-plus. Personal in the sense that he is alive, not an inanimate object or mechanical energy or abstract idea. Personal because he can think and feel and decide. Personal because he possesses in highest degree the noblest qualities of human beings: love, compassion, mercy, sacrificial commitment to the most exalted purpose.

A plus must be added to our thought of the Creator as personal. God is much more than our highest conception of him. The unknown can never be understood fully by comparisons with the known. The wisdom and the power and the love of God transcend the limits of human perception.

God is free from the frailties and limitations of human personality. The scriptures well say that even the "foolishness" of God is wiser than the wisdom of men. The "feebleness" of God is mightier than man's strength. The "wrath" of God is more forgiving than the love of men.

At the heart of the universe is sheer wisdom, ultimate power, pure love. The universe is not chaos but the scene where fathomless love seeks the realization of the divinest purpose. In the Bible we read that the Eternal is a working God, a seeking Shepherd, a grieving and groaning Father. We are told that nothing can separate us from the love of God. There is a divine will for every life. Finding it and doing it is the chief business of man.

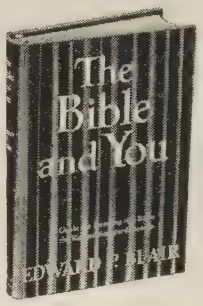
*Dr. Page, a Disciples of Christ minister, is author of *Living Creatively, Living Joyously,* and many other books.

Colonization in Brazil Launched by World Council

A result of negotiations by staff members of the World Council of Churches in Rio de Janeiro, Brazil, is providing one of the best opportunities ever offered to refugees. It calls for the establishment of W.C.C.—sponsored European refugees, after one year's training on small garden plots, as settlers purchasing their own holdings on the Brazilian government-owned Papucaya Fazenda, near Rio.

Technical and financial assistance is being given the new immigrants by the government and the W.C.C. staff. Transportation has been provided by officials of the migration committee in Europe and South America. W.C.C. staff members personally pre-selected, counseled and helped the group from the time of first notice of the scheme last year until the departure this spring from Genoa, Italy. There were 120 persons in the first group going to Brazil; they were members of a W.C.C. refugee "Colony" which had been set up in Genoa.

The Bible and You



By Edward P. Blair

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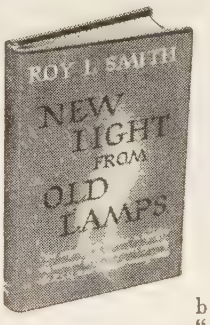

By Roy L. Smith

This stimulating book focuses the "new light" of the Revised Standard Version of the Holy Bible upon the needs of the modern world. Each of these 232 realistic, page-length essays explores a text quoted from both the new Revised Standard and the King James Versions. Old and familiar passages take on new meanings, and Dr. Smith's epigrammatic comments provide fresh insight and new applications to the everyday problems of everyday people. $1.75

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The Story of "Miss Lucia"

(EDITORIAL NOTE: *This story is extracted from the report of a World Council of Churches field worker at Villach, Austria. This story, based on an interview, illustrates the importance of the resettlement work of the Department of Inter-Church Aid and Service to Refugees.*)

WHEN I came to the house where I had heard she was living, I had to wait because she was out in the fields with the cattle. The pleasant mountains of Carinthia and the Yugoslav frontier filled the horizon.

I chatted with the farmer's wife. She told me that Miss Lucia was a wonderful person. She was very pleased to discover that there is an organization which cares for refugees and tries to help them.

I saw Miss Lucia coming down across the fields. She had the look of a hard, manual worker. But one would never mistake her simply for a farm laborer. She is a strong and healthy looking young woman of 32. Her face is tanned from working outside in all conditions. Her hands are like a man's and her clothing, too. As a matter of fact, clothing and shoes wear out quickly since she earns only 250 shillings ($8) a month, besides her board and room.

From the farmer's wife I knew that Miss Lucia had recently received a letter from her parents in Rumania. It is twelve years since she has seen them. And from the postage stamp she could tell that the parents have been deported. You could tell how worried she was.

Refugee Work New

Miss Lucia also had never heard of aid to refugees. And at that moment of despair over the possible fate of her father and mother it was little wonder that tears filled her eyes when she heard why I had come to see her . . .

I explained that she had been mentioned by another refugee as a person of character who surely ought to be eligible for resettlement overseas.

She told me something of her story, and I saw that being of a shy and retiring nature, and with such a small income, she had literally buried herself in this farm in the British Zone of Austria. She had been born in Orastic in Rumania, the only child of a tailor, of Orthodox faith. There she was graduated from elementary and secondary schools and in 1940 went to Vienna to study at the university. Unable to complete her economics and commercial course, she fled into Carinthia, when the Russian armies drew near.

Continued to Work

From 1946 until today she has continued to work as a farm laborer on this same farm.

When she realized why I was questioning her, her first reaction was to know if we could help her to get to South America. I was very glad to say that we could. With her background and abilities she longs to re-establish herself in some country where she can work and live in better conditions. Here in Austria work opportunities for foreigners are very small. The simple farm labor she is now performing is about all there is for the refugees.

Will Accept Any Job

After seeing her, I know that she will accept any kind of work, and I am certain she will not disappoint any future employer. She said that if the opportunity came to speak French she would soon pick it up and be fluent in that language also.

As I went away I carried with me the picture of this fine young woman, living and working quite alone, without any friends, and without the means for entertainment or other activities.

She is typical of hundreds of lonely souls here in Austria and of thousands of poverty-stricken refugee families.

Her greatest wish is to emigrate as soon as possible in order to be able to work and to live like a human being.

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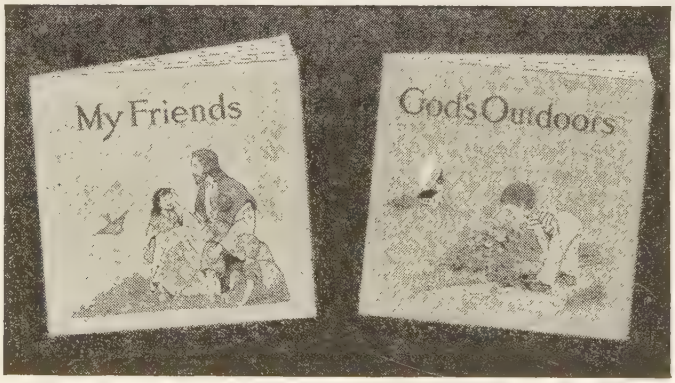

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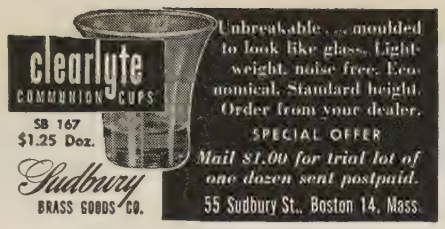

The Plight of Chinese Christian Seminaries

By WINBURN T. THOMAS*

THE way that Chinese Christians are having to find solutions for their problems may be shown by the handling of their theological schools.

Lack of students, lack of funds, lack of teachers, lack of a future for graduates were common complaints voiced by representatives of fourteen theological schools who met in Shanghai late in 1952. After five days of discussions, these church leaders agreed to the dissolution of eleven training schools in East China, in order to concentrate all their resources in a single institution. Therefore on November 1, in Nanking, the Chin Ling (Golden Tombs) Union Theological School was opened, with 105 students, 35 teachers (part and full-time), offering 75 courses.

Dr. Y. T. Wu Chief Contact

Chairman of the Board of Directors of the new institution is Union Seminary and Columbia University alumnus Dr. Y. T. Wu, who for years has been secretary of the Y.M.C.A. in China. Since the Communists came to power, he has been their chief contact with the Protestant churches, serving as chairman of the over-all church body, named oddly enough the Oppose-America, Aid-Korea, Three-fold Self-Reform Movement of the Church of Christ in China.

The new institution must look to parent churches and dissolved seminaries for its resources, but may call upon the over-all body for assistance if in need.

Thus the seminaries, temporarily at least, have overcome the lack of funds, of students, and of teachers. Whether the churches can guarantee a future for graduates in China is another matter. If the graduates are willing to take their orders from the Oppose-America, Aid-Korea, Three-fold Self-Reform Movement, they probably will obtain lucrative employment. A prophet probably would find great difficulty in doing so.

*Mr. Thomas is a correspondent for Worldover Press, international newsgathering agency through which this article is released.

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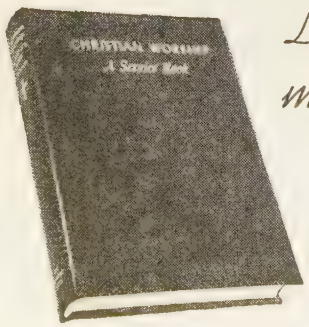

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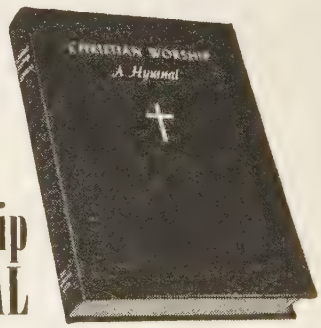

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Church Women Protest "Threats to Freedom"

CONDEMNING a growing U.S. climate of "slander, accusation and distrust," the women's section of the National Council of Churches has declared these "threats to American freedom" are "among the most serious ever faced by our people."

Meeting in annual session at Marshall, Indiana, the 300-member board of managers of United Church Women noted further that such "forces of dissension" can "undermine the very institutions that can overcome communism."

In a statement issued by the women entitled "A Christian Declaration of Loyalty," the women's group representing ten million women pointed out that as Christian Americans they are "alert to the threat of Communist thought and conspiracy," but that they despise "men in responsible positions and self-appointed groups and individuals" who are "spreading distrust of churches, of charitable foundations, and of loyal American citizens who disagree."

In the statement the women declared they will throw back these "forces of dissension" with the "superior force of Christianity."

The message asked all church women to inform themselves thoroughly on civil rights, especially as set forth in the Bill of Rights, and to express their stand on American freedom to Congressmen, clergymen and school officials. The message said also that "we, ourselves, may for our beliefs face disapproval, insinuation or slander," but "we will stand!"

Dr. Roswell P. Barnes, an official of the National Council of Churches, told the gathering that mutual distrust brings disorder in society and causes undue tension. Dr. Barnes heads the National Council's Division of Christian Life and Work.

Another speaker, Mrs. Rosa Page Welch, warned that "time is fast running out for America to prove to the world what true democracy can mean for all people." Noting that "the world doesn't think too highly of us," Mrs. Welch said Americans must clean house on a national scale. She recently returned from an eight-months' musical good-will mission around the world, sponsored in part by United Church Women.

United Church Women's statement on civil liberties in part reiterates a statement adopted by the National Council's General Board, the policy making body.

Noting that "certain methods . . . of Congressional committees investigating Communist activities . . . endanger the very freedom we seek to preserve," the General Board's document authorized appointment of a watchdog committee with instructions to "watch developments which threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration."

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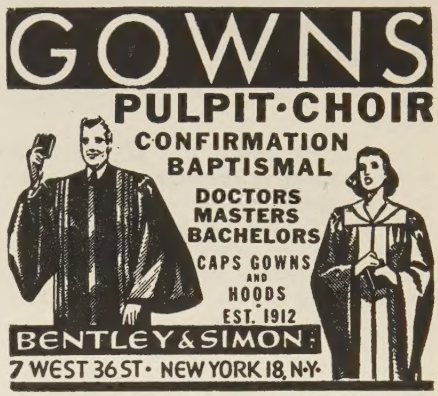

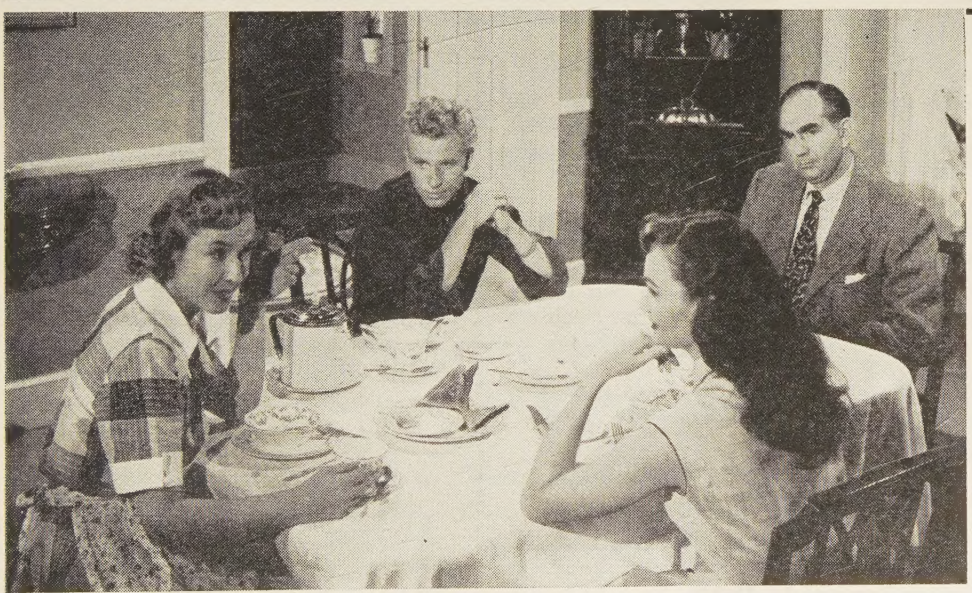

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Here and There . . . With *World Call*

Dear World Call Reader:

Today's mail has been most gratifying. One of our World Call secretaries, *Mrs. O. A. Beerbower,* sends an order for nineteen subscriptions from Tipton, Indiana, and writes, ". . . I am pleased that the C.W.F. executive committee decided to send ten subscriptions to my address so that they may be distributed to new members or shutins each month. The World Call secretaries of the five circles, the service committee and our minister will assist in this work, thus making personal calls as well as publicizing World Call."

This carries out in a wonderful way the suggestion I made last month that World Call be taken into the home with a personal visit. There is nothing new in the idea, for it is done in many churches, but the Tipton group has a new approach. At least it is new to me, and I like their method.

Back in the spring, *Dr. Harvey Baker Smith,* minister of the Marshall, Missouri, Christian Church, sent us an order of fifty-three subscriptions for his official board. Today, another order comes from Dr. Smith with twenty subscriptions for new families in the church. Dr. Smith says that they regard giving World Call to the board and to new members as a good investment. We regard it as a good investment too, for World Call is a source of information indispensible to all church members, especially to those in places of leadership.

New church families need World Call as a guide to good Discipleship. In fact, every church family needs World Call. A host of churches give a year's subscription to their new members and the percentage of renewals among them is very high.

They are like the young woman I met one day who told me that she joined the C.W.F. when she placed her membership in the church with her husband. She said she had no idea what the programs were all about, but even though she was bored to death, she attended from a sense of duty. Then somebody gave her a subscription to World Call. Not only the program of the C.W.F., but the whole program of the church took on new meaning for her and she became a very active church member. World Call provided the information she needed to appreciate the work of the church, and needless to say, she has renewed her subscription year after year.

A true story with a happy ending! But it is only one example of what World Call can mean to a church member. Multiply it by the resident membership of any church and you can see what World Call in every family could mean. Do you wonder that I am continually urging our churches to get World Call into every family? There are many ways in which it can be done. If you are interested, write me about it. I always enjoy letters from my "dear readers," and I would certainly enjoy corresponding with you about an every-home plan for your church.

Cordially yours,
Evylin R. Gribble
National World Call Secretary

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1952 to April 30, 1953, Compared with July 1, 1951 to April 30, 1952

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1951-52	1952-53	1951-52	1952-53
Churches	$ 869,576.41	$1,022,983.95	$235,780.96	$226,003.01
Sunday Schools	238,951.83	308,780.11	15,907.55	11,632.79
Christian Women's Fellowships	690,863.58	782,804.18	52,029.70	23,212.78
Guilds	29,420.40	30,531.99	3,271.03	2,055.63
Youth Groups	35,087.82	43,792.75	2,514.94	3,215.24
Children's Groups	3,375.01	4,699.13	591.12	940.99
Individuals	24,104.95	34,908.56	75,559.15	25,542.26
Grand totals	$1,891,380.00	$2,228,500.67	$385,654.45	$292,602.70
CWF and Guild Totals	$ 720,283.98	$ 813,336.17	$ 55,300.73	$ 25,268.41

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $337,120.67.

Last Column

Bible Distribution

THE American Bible Society distributed 13,369,030 scripture volumes in the United States and abroad last year. This total, second only to the 1951 circulation of 16,001,945 volumes, consisted of 825,647 complete Bibles, 1,401,954 Testaments and 11,141,429 Bible portions.

According to the Society's board of managers, 7,822,644 volumes were distributed in the United States, about two per cent less than the 1951 record figure. Almost half as many—3,067,684—were distributed in twenty-three Latin American countries.

———

Learn to laugh; it is better than medicine. Learn to attend to your own business; few men can handle their own. Learn to say kind words; nobody ever resents them. Learn to avoid nasty remarks; they give neither the hearer nor the speaker any satisfaction. Learn to stop grumbling if you can't see any good in the world; keep the bad to yourself. Learn to hide aches with a smile; nobody is interested anyway. Learn to keep your troubles to yourself; nobody wants them.

—"Billy" Smith

———

Words to Live By

Let us, then, labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only.

—From Longfellow's Poem, "Christus a Mystery."

———

This is success— to be able to carry money without spending it; to be able to bear an injustice without retaliating; to be able to do one's duty even when one is not watched; to be able to keep at the job until it is finished; to be able to make use of criticism without letting it whip you.

—The University Visitor

———

From where I'm sitting, tolerance is just another big word for peace. War can't get going where there's a sympathetic understanding of nation for nation, man for man, and creed for creed.

—Bing Crosby

AT THE END OF THE WAY....

Rest. Yes, and opportunity for continued service to those who follow in the Way through the careful drawing of a Christian Will NOW.

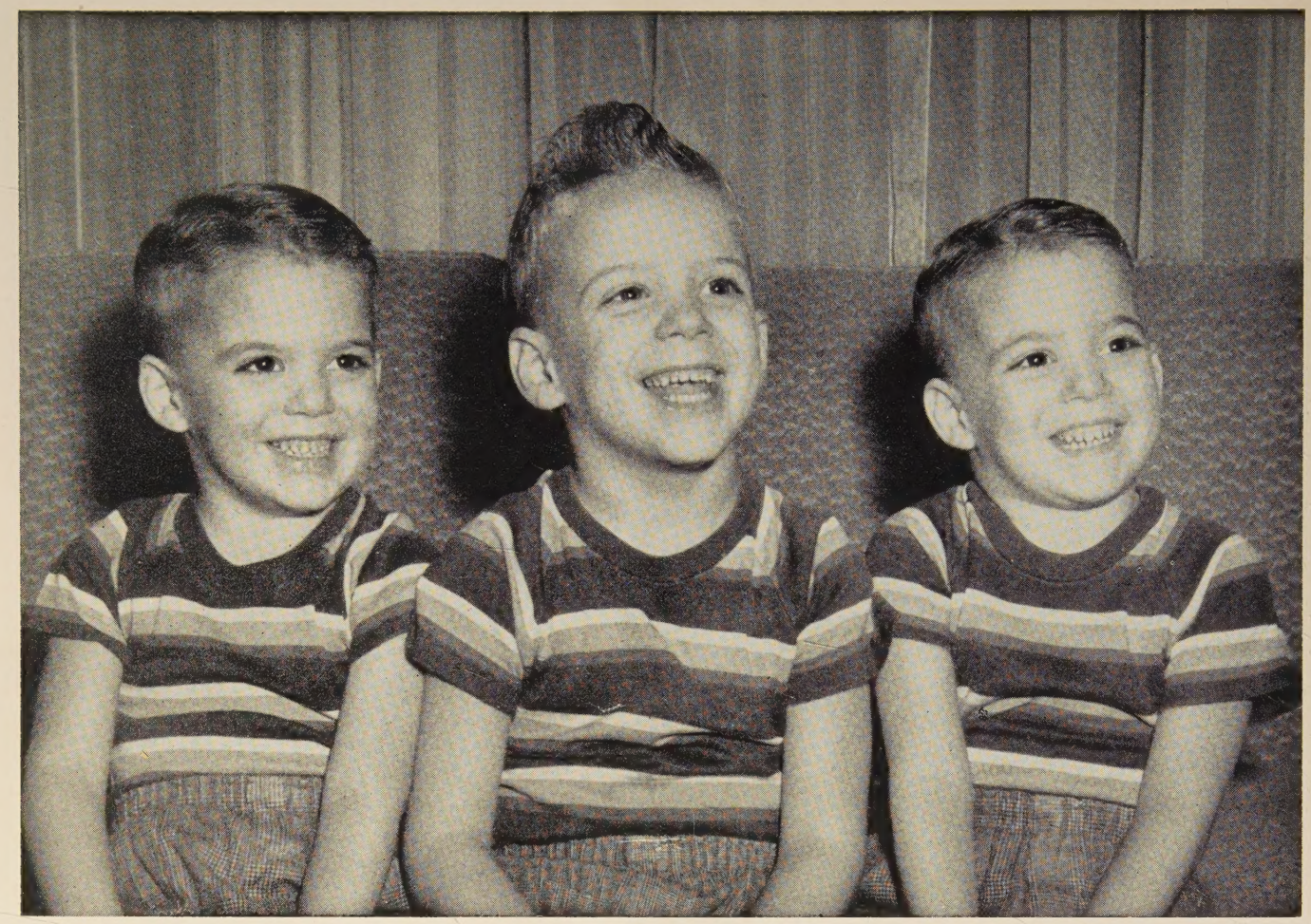
Mortal life is brief. There is not time for you to accomplish many things you wish to do. But your Will can provide a way of lengthening your service beyond your own lifetime.

Those who have served faithfully in the Way, pointing men to Christ and His church, deserve to be remembered in Your Will. Such bequests made to the Pension Fund continue to provide livelihood to aged and needy ministers and missionaries through Ministerial Relief and Supplemental Gift Pensions.

Write for literature on Christian Wills and consult your attorney.

PENSION FUND OF DISCIPLES OF CHRIST

800 TEST BUILDING INDIANAPOLIS 4, INDIANA



TOMMY LARRY TIMMY *

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And any man would be proud of his

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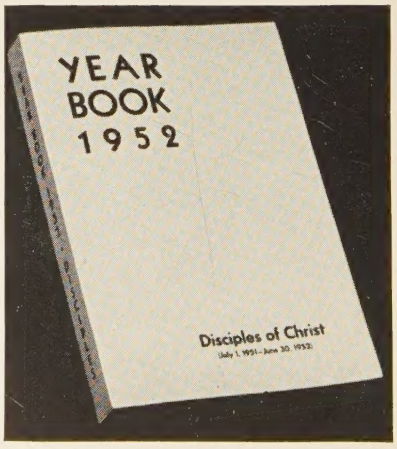

The Year Book wishes to thank Unified Promotion for contributing this space.